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The Living Church



# The Living CHURCH

Volume 136 Established 1878 Number 7

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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## Things To Come

### February

Quinquagesima  
 Ash Wednesday  
 First Sunday in Lent  
 Mission in Divine Healing, Trinity Church, Miami, Fla., to 26th.  
 St. Matthias  
 Ember Day  
 Ember Day

### March

Ember Day  
 Second Sunday in Lent

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are the Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

February 16, 1958



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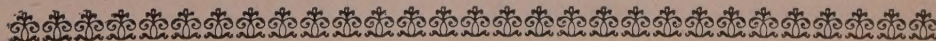
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# MAN POWER

A column for laymen  
By L. H. Bristol, Jr.

## New Haven Churchmen

In the *Key Man Bulletin* of Connecticut we read with interest excerpts from the report of the Brotherhood of St. Andrew Chapter at All Saints' Church, New Haven, telling of last year's projects:

- Mailed and distributed Forward Movement booklets;
- Calls made on parish families regularly assigned by Vicar;
- Mailed cards to ill or bereaved;
- Erected outdoor signs for Church;
- Screened all windows in parish house so recreational program for youth could be held;
- Invited men's groups in area to participate in fellowship;
- Telephone committee invited others to services;
- As a group attended all Holy Day services;
- Assisted in ushering at all services;
- Decorated Church for Christmas, Palm Sunday, and Easter Day;
- Served as Church School teachers and choir members;
- Donated chime records to Church;
- Donated basketball hoop for gymnasium;
- Sponsored Shrove Tuesday Pancake Supper;
- Held a monthly corporate Holy Communion;
- Attended six area and archdeaconry events for men;
- Attended three diocesan events for men;
- Added more members to Chapter — lost none.

These 18 projects are by no means all that chapter members reported for '55 but these give a good idea of the vitality of that New Haven chapter. Some of these ideas might be adaptable to your parish men's group. *Manpower* salutes the Brotherhood Chapter at All Saints' and Vicar James H. Rees.

For Brotherhood members desiring suggested private prayers, a small wallet size leaflet is provided by Headquarters including Psalm verses, the Lord Prayer, the St. Andrew Collect, and three others for daily use.

## Ministry of the Student Laity

"... if we are going to be the instruments of redemption and healing on campus, or anywhere, for that matter, the job must be done by laymen and not by clergy alone," says one unidentified Episcopal college chaplain in recent article in *The Church Review*. "In our teaching, in the structure of our program, and in every way possible we try to get this across to our young people."

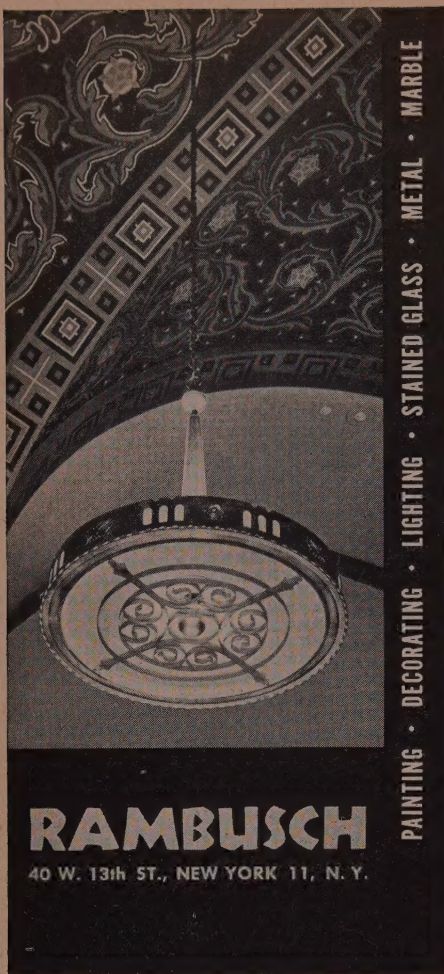
## Yokefellow Rule

For Christian laymen (regardless of what communion they belong to) the interdenominational Yokefellow Institute suggests the following rule of life which might be an acceptable jumping off point for you to use in developing a Lenten rule of your own:

1. *The Discipline of Prayer.* To pray every day, preferably at the beginning of the day.
2. *The Discipline of Scripture.* To read reverently and thoughtfully, every day, a portion of Scripture, following a definite plan.
3. *The Discipline of Worship.* To participate regularly in the worship, work, and fellowship of your parish.
4. *The Discipline of Money.* To give a definite portion of my annual income for promotion of the Christian Cause.
5. *The Discipline of Time.* To employ my time in such a way that I do not waste God's gift, but make a daily Christian witness, particularly in my regular work.
6. *The Discipline of Study.* To develop my understanding and insight through the regular study of serious Christian books.

## February Kudos!

Congratulations to the Diocese of New York on the "new look" which has been given to the diocesan *Bulletin*. The wider news coverage and greater editorial variety should help hoist circulation among laymen of the diocese who had not before subscribed. ... Congratulations to the Episcopal Book Club of Nevada, Mo., whose ever growing membership now includes members in every state. Asked how the seasonal books are chosen, the Director reports he first sends promising manuscripts to three laymen. If they consider the material interesting, a book will be then sent to a committee of clergy judges before a final selection is made. (For information write: Episcopal Book Club, Nevada, Mo.)



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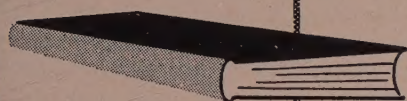
By **STEPHEN F. BAYNE, Jr.**

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The meditation for Ash Wednesday, for example, is on the sight of the kingdoms of the world shown by the Adversary, which leads into a discussion of today's worldly temptations. Each chapter is especially designed for a special day in Lent — Ash Wednesday, the first three Sundays in Lent, Mid-Lent, Passion Sunday, Palm Sunday and Good Friday. \$2.00

SOME  
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FOR  
YOUR

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READING**



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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Some Good Openers

The opening moments can make or break a session. This is true not only of your Sunday class, but of any sales talk, sermon, speech, or program. You, the leader, confront your people. It is your big moment. How shall you use it?

This is especially true of youngsters who have just come from the restraints of a service in church, and look upon the class as their time for action. Here is your problem: to start them off in some manner that will be purposeful, heading off mounting confusion and noise. They will be a group, but it is in your hands to determine whether the group shall be dominated by a right spirit, or be (we sometimes have felt) demon possessed.

Teachers who are not conscious of the importance of these opening moments may think it is enough to "call them to order," demand quiet, and announce the start of the lesson. But experience tells us that we do not secure quiet (that is, attentive listening) by a command; you must win it by your skillful manipulation of attention. These are the requirements for our opening moments: (1) We must provide something vital, in the pupils' own terms, calculated to start everyone thinking and acting along a line. In a word, the opener must unite and motivate the class. (2) It should lead toward the goal for the day.

### Typical Poor Openers

Here are few of the standard weak ones: Always arrive ten minutes late, or without any materials ready. Call the roll first. (By the new ways, let the observer do this, but unobtrusively, later in the class. Or check your roll after class, from memory.) Pass out Bibles and start them "reading 'round." Take off winter coats and overshoes — (should be done before they arrive at the class space.) Demand that they remember ("review") last Sunday's lesson. Avoid all such!

The best openers will be those invented by the teacher to introduce the special theme for the day. The examples that follow may be used as given, but invention is best.

1. If the goal is some personal problem or home relation, try some like these, carefully worded to fit the theme for the day: Pass out cards and pencils asking them to write (in 25 words or less) — "I am happiest when. . ." On other Sundays do the same with such as these: "The thing I like best about my home is. . ." "What I am most afraid of. . ."

"The thing I want most in my life is. . ." "If I had three wishes. . ." "The reason I lost my temper was. . ."

The advantage of such written sentences is that the move calls for personal concentration, produces quiet, and the thoughts can then be shared. Even the most quiet ones will have written something. And the situation is in the teacher's hands.

### Something to See and Handle

2. If the subject is missions, origin of Bible, etc.: Place some object on the table, asking them to tell what they know about it. This could be a travel souvenir, an old book, a picture, small statue, etc. But it must be related to your purpose.

3. If decision on the basis of some standard is to be practiced, start at once by telling an open-end story, calling for the decision you desire. Give enough details and characterization to make it real. When you come to the "break," suggest that they discuss it in groups of three, or write out their own ending in a few sentences. This will surely spark a vital discussion if well designed.

4. If some striking local event, such as an accident or crime, is evidently on their minds, start with that, but have the wit to slant it toward one of your aims. This does not mean providing near-moralizing by the teacher, but letting them discover the religious issue.

5. "We were talking about allowance last week. Now we are going to form a Family Conference and see how a home might manage this. John, you are the father, Helen the mother," etc. You will have to set the stage a little, and propose the problem and its elements (income, size of family, etc.). But this will be



lively, and will carry over as a starter for several weeks.

The list could be endless. The writer of this column earnestly invites teachers to send him examples of openers that have worked successfully. There are many given in the Seabury texts, but many more should be shared. Address 550 W. 155th St., New York 32, N. Y.



# searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

## The Obligation of Study

Hosea 4:1-6; Deuteronomy 6:4-9; 20:24; Psalm 119:17-24; Luke 2:41-52; Acts 17:10-12; II Timothy 3:14-17

Religion is frequently defined in the Bible as "the knowledge of God." It is true, of course, that knowledge in this sense means not mere intellectual understanding but personal acquaintance with a Person. It is also true that "the knowledge of God" includes what we call intellectual knowledge. While men must know God from direct personal experience, they must also endeavor to learn about Him. Such knowledge can be acquired only by serious effort and intellectual discipline. Biblical religion is not anti-intellectual; since the mind is the gift of God which above all distinguishes man from the lower animals. It must above all other faculties be dedicated to God's service. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37).

The chief complaint which the prophet Hosea (4:1-6) had to make about the people of his day was that they had no knowledge of God (vss. 1,6). While he certainly meant by this that they had no personal sense of God's nearness and power, he also meant quite simply that they did not know God's laws. Because the priests and prophets had failed in their primary responsibility to instruct the people, they are singled out for special condemnation (4-6), but the punishment is to fall also on every member of a nation which becomes intellectually obtuse and spiritually ignorant (3).

The Book of Deuteronomy is commonly believed to be the product of a great movement for religious education and revival which took form in Israel in the 7th century B.C. Its basic principles were the unity of God (6:4) and the uncompromising character of His demand for total allegiance (v. 5). It is with Deuteronomy that the idea of "the Bible" — that is, of a book which bears authoritative witness to God's laws and mighty acts — really begins. So it is not surprising to find that the idea of reading and studying God's Law runs through it as a constant theme (6:6-9) and that the religious instruction of children is treated as a basic obligation (20-24). Verses 21-24 contain a kind of fundamental creed of ancient Hebrew religion which was to be memorized and expounded.

The whole of Psalm 119, which comes from a much later period than Deuteronomy, is concerned with the study of the written Law of God and the profit which

it brings. Verses 17-24 are typical of the rest. The prayer "Open thou mine eyes, that I may behold wondrous things out of thy law (18)" can still serve as an excellent introduction to the study of the Scriptures or any related subject. Verse 24 gives evidence that, for the devout Jew, the study of the Law was not a burden, but a source of the deepest pleasure and satisfaction (cf. vss. 97, 103).

When we turn to the New Testament we see how our Lord conformed to this pattern from the beginning. There is no more charming picture in the Gospels than the one of the boy Jesus in the Temple (Luke 2:41-52) seeking out the learned men of His people "both hearing them and asking them questions" (v.46). His own marvellous facility in the use of Scripture during His later ministry is — humanly speaking — not so much evidence of the perfection of His divine nature as of the constant devotion which He paid, in His human nature, to the study of God's Word and the unfolding of its deepest meaning.

The intellectual traditions of ancient Israel were continued in the early Christian Church, though of course with a certain shift of emphasis. (The modern Christian often has difficulty in following the closely knit arguments of the New Testament epistles because the authors were writing to congregations whom they could presume to be familiar with even the more recondite passages of the Old Testament and who were able to appreciate involved interpretations and novel combinations of texts.) It is evident from Acts 17:10-12 that Christians were sometimes drawn from the most studious groups in Israel and brought their habits of study with them to enrich the life of the Church.

In II Tim. 3:14-17 the recipient of the letter is reminded of the fortunate circumstance that from a child he had received instruction in the Scriptures "which are able to make thee wise" and how necessary it was for him to continue on the path which had then been pointed out. Verse 16 is the classical New Testament passage on the authority of the Bible and the permanent, practical value of studying it. "The man of God" who wishes to be "complete, equipped for every good work" (v.17 RSV) must not only subjugate his will and discipline his emotions, but must also learn to make full use of his mind to learn, through the study of the Scripture and such related subjects as Church History and Doctrine, the things which belong to his peace.

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**Collect for the Sunday called Quinquagesima.**



# The Living Church

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

February 16, 1958

## Dean Pike Elected Coadjutor of California

Former Roman Catholic, Naval Officer and Lawyer, the Dean of the Cathedral of St. John the Divine is a Noted Church Spokesman

The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine in New York City, was elected bishop coadjutor of California by the diocesan convention meeting in Grace Cathedral, San Francisco, February 4. He has accepted, subject to the consent of bishops and standing committees.

Election came on the sixth ballot, when clergy majority was reached. A majority of lay votes had gone to Dean Pike on the fifth ballot. Leader among the others receiving votes was the Rev. Wesley Wilder of California. (See tally of ballots below.)

Dean Pike was born in Oklahoma City, February 14, 1913. He received his B.A. and LL.B. degrees from the University of Southern California. He held a Sterling Fellowship at Yale, and was granted a doctorate in law from that University. He served in the Navy during World War II, and was ordained to the diaconate in Washington while still in military service.

Washington, D. C., 1944-46; fellow and tutor of General Theological Seminary, 1946-47; rector of Christ Church, Poughkeepsie, N. Y., and chaplain to students at Vassar, 1947-49; chaplain and chairman of the department of religion, Columbia University, 1949-52. In the latter year he accepted his present position.

He is the author of many books, a prominent radio and television spokesman for the faith, and a recognized expert in canon law.

James Pike was raised a Roman Catholic, and left that Church in 1932. In 1938, though he was then an agnostic, he was married in a service conducted by an Episcopalian priest. This marriage was civilly dissolved in 1940, and a canonical annulment was granted Mr. Pike by the late Bishop Stevens of Los Angeles under the old marriage canon which did not contain the ambiguities of the present canon.

In January, 1942, he married Esther



Dean Pike

## Maryland Elects Bishop Doll

The Rt. Rev. Harry Lee Doll, suffragan of Maryland, has accepted election as coadjutor of that diocese. The election took place at the diocesan convention, February 3, on the first ballot. Among 14 other nominees [see tabulation of ballots] were two other bishops: the Rt. Revs. J. G. Armstrong, suffragan of Pennsylvania, and James Wilson Hunter, missionary bishop of Wyoming.

Bishop Doll was elected Maryland's suffragan in 1955, after serving as rector of St. Paul's Church, Baltimore, for 13 years, during which time he held a number of positions of diocesan leadership.

Convention rejected plan to penalize parishes for non-payment of apportionments. It reapproved the goal of a voluntary method of raising the diocesan budget, with each parish asked to make a gift to the diocese and the national Church equal to the amount spent on itself. This ideal had previously been approved by the 1954 diocesan convention.

Approved by convention was a system

## California Election

### Tabulation of Ballots

	1st Ballot		2nd Ballot		3rd Ballot		4th Ballot		5th Ballot		6th Ballot	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Julian Bartlett	7	32	6	16	7	9	6	12	6	12	7	10
Walter W. Blanchard	15	94	14	103	14	96	16	77	12	41	8	26
Charles M. Guilbert	0	10	0	7	0	6	Withdrew					
James A. Pike	31	122	31	130	46	145	47	180	54	209	57	221
Henry M. Shires	1	12	2	7	1	5	0	1	Withdrew			
Bishop Richard S. Watson	0	10	1	1	0	0	Withdrew					
Wesley Wilder Jr.	37	80	41	100	40	111	44	116	41	120	38	127
Walter Williams	22	27	18	25	7	15	Withdrew					
Number votes required	57	194	57	195	58	194	57	194	57	192	56	193

He was ordained priest in 1946, studied at Virginia and General Theological Seminaries, and received the B.D. degree magna cum laude from Union Theological Seminary in 1951. He has since received honorary doctorates in law, letters and divinity from various colleges.

He served as curate of St. John's Church,

Yanovsky. They have four children. Mrs. Pike is a member of the Division of Christian Citizenship of the National Council, vice-president of the Woman's Auxiliary, Diocese of New York, a member of the Board of Trustees of Windham House, and a member of the advisory committee of Seabury Press.

February 16, 1958



## Tabulation of Ballots

Nominees	Clerical	Lay	Total
Rt. Rev. Joseph G. Armstrong	1	1	2
Rev. C. Edward Berger	2	0	2
Rev. Hunter Wyatt-Brown, Jr.	1	1	2
Rt. Rev. Harry Lee Doll	93	96	189
Rev. Don Frank Fenn	0	5	5
Rt. Rev. James Wilson Hunter	0	0	0
Rev. Frederick W. Kates	2	0	2
Rev. Albert H. Lucas	0	0	0
Rev. Francis F. Lynch	1	0	1
Rev. Cedric E. Mills	1	1	2
Rev. John E. Owens, Jr.	2	0	2
Rev. George F. Packard	0	1	1
Very Rev. John N. Peabody	0	0	0
Rev. Bennett J. Sims	1	0	1
Rev. D. C. Watson	11	5	16

of rotation for membership on the standing committee. Convention referred to a committee on canons and other business the question of rotation for the synod and General Convention deputies.

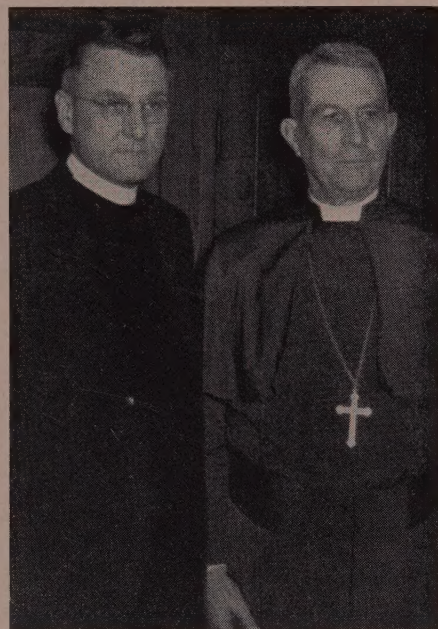
A budget of \$436,579, was approved and adopted.

Plans were set for a special campaign next spring with a goal between \$1,700,000 and \$2,000,000.

**ELECTIONS.** Standing committee: clerical, D. F. Fenn, D. C. Watson, B. J. Sims, C. C. Mills; lay, Harrison Garrett, S. L. Richardson, E. F. Maude, W. K. Barnes.

Executive council: clergy, G. A. Aylor, F. W. Hayes, Jr.; lay, William Anderson, Dorsey Yearley. Mrs. G. V. B. Shriver elected by Woman's Auxiliary. Dallas Nicholas to serve until 1960 to finish unexpired term.

Secretary: Rev. Nelson Rightmyer elected to succeed the Rev. George F. Packard who declined election after six years.



Maryland's Bishops Doll (left) and Powell

## Prizes for Writers

The Christian Research Foundation has announced prizes ranging from \$50 to \$1000 for meritorious essays, books, and dissertations in the field of early Christian history. The contest is open to students and independent writers. One division offers a prize of up to \$1000 "for a worthy original translation into English of important early Christian documents or of significant modern works in foreign languages on the subject of early Christian history and literature." Secretary of the Foundation is Ralph Lazzaro, 38 Longview Dr., Marblehead, Mass.

## Forward in Lent

Prayers for daily devotions during Lent are conveniently arranged in a new Forward Movement publication booklet. Entitled *Prayers for Lent*, it is available from Forward Movement Publication, 412 Sycamore St., Cincinnati 2, Ohio (10 cents each, 6 cents each for not less than 10.) The booklet may be used by itself or in combination with Prayer Book, Bible, and the Lent issue of *Forward Day by Day*. Forward has designed a new style order blank, grouping its publications more conveniently by subject. First issue, dated Lent, 1958, is appropriately printed in black and purple on white.

## Missionary is Outstanding Man

An Episcopal missionary priest has been named one of the "Outstanding Men of the Year" in Brazil by the *Globo*, a daily newspaper in Rio de Janeiro. The Rev. Raymond K. Riebs, a native of Cincinnati, Ohio, was named for bringing medical aid and educational facilities to slum dwellers of Rio and for establishing a boys' town to teach homeless boys a trade.

RNS

## ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or special emergencies.

### February

16. Bethlehem, U.S.A.
17. Bhagalpur, India
18. Birmingham, England
19. Blackburn, England
20. Bloemfontein, S. Africa
21. Bombay, India

**CHURCHES AND SEWERS:** *Architecture Forum* predicts "dazzling" future for construction industry, with \$600 billion to go to building in next ten years. Of this, says *Forum*, \$16 billion will be spent on religious and private institutional buildings — almost as much as for water and sewer systems.

**FIRE AND WATER:** Hottest news at the diocesan house in Washington, D. C. according to the diocesan magazine, is a recent fire on the parking lot. Culpit: a bottle of distilled water. Sunlight focused through the water igniting upholstery of automobile where bottle reposed. Bishop, diocesan missionary, several other clergy, and excited staff members, aided by firemen and police got fire under control, saved other automobiles crowding lot from damage.

**LONG ISLAND ON SOUTH INDIA:** Long Island Clerical League last month heard Canon duBois speak on Church of South India, resolved to urge on Joint Commission on Ecumenical Relations that "No proposals respecting the relation of this Church to the CSI be made to the forthcoming General Convention that would advance the so-called '30-year waiting period.'"

**UNASHAMED OF FAITH:** Attacks by advocates of rigorous separation of Church and state kept religious questions out of Census schedules for 1960 on grounds that many would object to answering. But Census Bureau has just completed sample survey on voluntary basis, and only one per cent declined to give their religion and only three per cent say they have no religion. Figures for various communions and denominations run higher than claimed memberships, presumably because many persons consider themselves to be Roman Catholics, Methodists, etc. but are inactive and thus do not appear on membership lists. Exception is observed in Jewish religion, chosen by fewer people than Jewish membership statistics would indicate. Reason here is that Jewish membership figures have generally been based on estimate of the total Jewish population rather than on connection with synagogues and temples.

**BRIEFS BLOOPER:** Back on Jan. 12 this column reported the Rev. Samuel Shoemaker would be on *The Protestant Hour*. In proper pre-Lenten penitence we correct and declare that Episcopalian Dr. Shoemaker will, quite properly, be on *The Episcopal Hour* for the 10 weeks that began Feb. 2. Producer is the Episcopal Radio and TV Foundation.



# Convention Reports

## WESTERN MICHIGAN — POPULATION

**SWELL:** Michigan has distinction of anticipating largest population swell of any midwestern state in next 15 years: predicted increase 42.5%. In charge to convention, Bishop McNeil of Western Michigan urged diocese to get ready.

Text chosen for his address by 49-year-old bishop: "Forsake me not, O God, in mine old age, when I am gray-headed, until I have showed my strength unto this generation, and thy power to all them that are yet for to come."

Suggesting that Churchpeople emulate zeal of scientists and arms makers, Bishop said, "Surely the Apostolic Church . . . can throw into this world a sputnik of love and strength to all people — and I mean all people." (Speech was made before Explorer soared.)

**REVIEW OF YEAR:** Woman's Auxiliary increased budget 100% to help missions.

Two parishes figured largely in vast diocesan missionary move:

Grace Church, Traverse City, largely responsible for starting missions at Frankfort, Omena, and Bellaire, and for handling institutional work in area, including State Hospital and Coast Guard installation.

St. Luke's, Kalamazoo, started parochial mission at Hickory Corners on Gull Lake, Chapel of St. Jude at State Hospital, and ministers to deaf congregation to be known as St. Simon's.

**NATIONAL CHURCH QUOTA:** \$43,095, accepted in full for fourth consecutive year.

**ADMITTED TO CONVENTION:** Holy Trinity Mission, southwest Grand Rapids.

**NEW CHURCH BUILDINGS:** five dedicated.

**ELECTIONS.** General Convention deputies: clergy, W. C. Warner, F. J. Foley, G. A. Stams, W. P. D. O'Leary; lay, H. F. Bigelow, George Smith, J. P. Reagan, N. A. Weathers. Alternates: clergy, C. E. Bennison, W. A. Simms, G. D. Hardman, D. V. Carey; lay, C. W. Brooks, Warren Townsend, F. W. Richter, Jr., G. W. Perrett.

**Executive Council:** clergy, J. G. Carlton, R. J. Bunday; lay, R. C. Lane, Robert Leever, Leonard Snoop.

**Standing Committee:** clergy, W. C. Warner, C. R. Dibble, G. A. Stams, F. J. Foley; lay, Sidney Tremble, Kirk Deal, Howard Bigelow.

## SAN JOAQUIN — BACKYARD ACTIVITY:

Encouragement for its activity in the direction of achieving diocesan status came to the district of San Joaquin at its convocation. Presiding Bishop Sherrill spoke to 700 banqueting Churchpeople, predicted San Joaquin would be next missionary district, after Arizona and North Texas, to apply for diocesan status. With this purpose in mind, San Joaquin raised \$240,000 last year.

**BISHOP WALTER'S ADDRESS:** Counting increases during his 14 years as bishop he found: 14 new missions, 14 new churches, 16 parish houses, 18 rectories, and six re-

constructed churches; from 1944 to 1956, communicants up from 3,437 to 7,569, Church school enrollment from 921 to 3,798, teachers from 96 to 489, baptized membership from 4,742 to 12,895.

**NEW MISSIONS:** three. **NEW PARISHES:** four.

**HANDOUT:** Copies of *California's Back Yard*, history of district of San Joaquin by its late bishop, Louis Childs Sanford, distributed during convocation.

**OHIO — OPTIMISM:** If any of the delegates to Ohio's convention went home feeling depressed it was not because the meeting did not turn up sound reasons for optimism. Indicating promise of continued progress were: accomplishments of 1957, particularly success of last summer's Episcopal Advance Fund campaign; large attendance of lay delegates at convention, admission of five new missions, and long range plans for new diocesan headquarters, conference center, and expanded work for aged.

Bishop Burrough's address: Stressed acute need for recruiting men with vocations to priesthood, outlined plan for promoting this need through lay committee.

**Felicitations:** Given to Bishop Tucker, retired, of Ohio on his 20th year in the episcopate.

**ELECTIONS.** General Convention deputies: Clergy, Donald Wonders, Maxfield Dowell, L. M. Brereton, Corwin Roach; lay, F. E. Lund, H. S. Firestone, Jr., R. M. Lindstrom, J. W. Ford. Alternates: clergy, G. R. Hargate, Hunsdon Cary, Jr., S. U. J.

Peard, W. C. McCracken; lay, A. C. Brown, H. C. Laughlin, W. P. Keith, R. T. Mason.

**Standing committee:** clergy, A. W. Hargate, L. M. Brereton, W. C. McCracken, D. M. Dowell; lay, R. A. Ramsey, W. J. Hitchcock, Jr., G. P. Bickford, R. P. Becht.

**Diocesan council:** clergy, J. M. Lichter, L. H. Hall, W. S. Brown; lay, F. E. Belden, W. E. Lewis, F. E. Bailey.

## WEST TEXAS — YEAR OF EVALUATION:

The Church in West Texas plunged into the job of evaluating itself with the aim of establishing a 15-year plan culminating in the 100th anniversary of the diocese in 1974. Presiding over diocesan convention, Bishop Jones of West Texas opened "year of evaluation" by authorizing evaluation committee to report to 1959 convention.

Mission-minded West Texas adopted \$290,000 diocesan budget of which \$55,372 goes to world missionary work and \$89,875 to diocesan missionary work. Diocese also has annual \$25,000 extension fund for new missions.

Two Canadians and one American were guest speakers: Archbishop Carrington of Quebec and his wife, and Mrs. Theodore O. Wedel, Washington, D. C.

**NEW MISSIONS:** St. Christopher's-by-the-Sea, Portland; Redeemer, Mercedes.

**ELECTIONS.** General convention deputies: clerical, R. E. Megee, Harold Gosnell, S. O. Capers, Hubert Palmer; lay, F. M. Gillespie, J. H. Foster, E. A. Thayer, W. H. Fitch. Alternates: clerical, Gerald McAllister, J. L. Brown, Paul Abbott, D. W. McClurken; lay, Thomas Sammons, Jr., Bertram Parker, Glenn Alexander, Jack Ammann.

**Woman's Auxiliary delegates:** Mrs. T. B. Sammons, Jr. (new diocesan president), Mesdames C. A. Eckols, Terry Hornaday, H. I. Lewis, and Mrs. M. W. Cochran (ex-officio). Alternates: Mesdames Joe Crowe, Charles Kilpatrick, W. B. Clore, Jr., H. L. Miller, L. R. Caskey.

**New executive board members:** clerical, J. L. Brown, H. C. Palmer, Gerald McAllister; lay, Porter Loring, Jr., Jack E. Carter.



Archbishop Carrington of Quebec attempts to show Bishop Jones of West Texas how to wear the gaiters presented to him at diocesan convention banquet. "They're awfully handy to keep mosquitoes off your ankles," His Grace commented.



**DALLAS — MILK-TOAST IS OUT:** The Churchmen of the diocese of Dallas should lead forming of an interracial committee, Bishop Mason of Dallas told convention.

"Let the clergy and laity alike start out this year to lead men from hatred to brotherhood," he said. Explaining himself in no uncertain terms, he went on, "By brotherhood, I do not mean any milk-toast version of unprincipled sentimentality; I mean rather that ability to differ rather strongly on many points with my neighbor, yet respect him and strengthen him as another being made in the image of God." Bishop Mason said the campaign should be carried to every town in the diocese.

**BUDGET:** \$307,804, largest in history.

**GUEST SPEAKER:** Bishop Louttit of South Florida, keynoting "Episcopal Year of Evangelism" for Dallas, said, "The need is for personal effort with the motif to help people, not to build up the Church."

**BISHOP'S AWARD:** J. Frank Holt, insurance executive, for success as general chairman of last year's Diocesan Development Fund.

**NEW PARISH:** Grace Church, Dallas. **NEW MISSIONS:** All Saints', Atlanta; St. Mark's, Arlington; Ascension, St. Paul's, and St. Augustine's, Dallas; Holy Nativity, Plano; St. Mary's, Mesquite; St. Christopher's, Fort Worth.

**ELECTIONS.** General Convention deputies: Clergy, W. P. Barnds, B. L. Smith, G. G. Moore, T. H. Carson; lay, George Chapman, Ray Holmes, W. L. Powell, J. F. Holt. Alternates: clergy, F. E. Jarrett, E. E. Tate, J. P. DeWolfe, Jr., J. R. Leatherbury; lay, Robert Doss, Robert Hatch, Clint Josey, W. F. Maxwell.

**Executive Council:** Clergy, R. C. Swift, G. C. McElyea; lay, Jack Mueller, Leonard Hoffman; laywomen, Mrs. W. H. Lee, Mrs. Lionel Bevan.

**Standing Committee:** clergy, W. Paul Barnds, Richard Long.

**FLORIDA — PARISH PRECINCTS:** One of the needs cited for the diocese of Florida by Bishop West, the diocesan, at convention was for more parish zone groups to divide parishes into precincts and step up house-to-house evangelism.

Main points included in a diocesan expansion program discussed at convention: \$40,000 for a recreation dining room at Canterbury House, Chapel of the Incarnation, Gainesville; \$25,000 to modernize and equip dining room and kitchen at Camp Weed; \$25,000 to erect Canterbury House at Jacksonville University chapel; \$25,000 to remodel Episcopal chapel at Florida A & M; \$10,000 to repair a diocesan house in Jacksonville. Bishop West advised delegates of need for immediate and completely new missionary efforts in Tallahassee, Panama City, Gainesville, Fort Walton, Pensacola, and Jacksonville.

**GUEST SPEAKER:** Rev. Philip T. Zabriske, executive secretary of National Council's college work division, said Church should exert greater leadership on nation's campuses.

**COMBINED BUDGET:** \$242,515.25.

**ELECTIONS.** General Convention deputies: clergy,

R. W. Blanchard, R. R. Parks, H. B. Hodgkins, A. S. Bullen; lay, Alfred Airth, Fred Jones, William Shands, Arthur Platt.

**Standing committee:** clergy, R. W. Blanchard, chairman, C. M. Seymour, Jr., A. S. Bullen; lay, R. M. Hart, Henry Dew, E. F. Cannon, Jr.

**LOUISIANA — NEW IDOLATRY:** With missiles and space ships as false gods and physics textbooks as our Scriptures, "We are likely to be tempted into a new kind of idolatry," said Bishop Jones of Louisiana at diocesan convention. "Congress will gladly vote a tremendous appropriation to pay for this kind of security and we will pay our taxes to buy an extension of a stalemated peace."

Convention approved \$600,000 capital funds campaign to, among other things, renovate and expand Church facilities at Louisiana State University, Tulane University, and Newcomb College (New Orleans), and to expand Camp Hardtner, diocesan camp and conference center.

**GUEST SPEAKER:** Bishop Gooden of Panama Canal Zone.

**NEW PARISHES:** St. Michael's, Lake Charles; Christ Church, Slidell; St. George's, Bossier City. **NEW MISSIONS:** St. Patrick's, Zachary; St. Columba's, Winsboro.

**ELECTIONS.** General Convention deputies: clergy, L. E. Nelson, S. S. Clayton, J. M. Allin, R. E. Ratelle; lay, P. E. James, G. A. Kimball, T. F. Wilson, Russell Sprague.

**Standing Committee:** clergy, L. E. Nelson, Donald Wattlely, S. S. Clayton; lay, W. W. Pope, C. P. Gould, Samuel Carleton.

**Bishop and Council:** clergy, James Wattlely, L. E. Nelson; lay, James Holloway.

## What Hath Graham Wrought?

by JEAN SPEISER

New York City clergymen queried by the New York *Times* on the success of Billy Graham's 1957 Crusade disagreed as to its impact.

Of the 504 Manhattan clergymen who received questionnaires, about one-third (159) replied. The consensus was that the "spiritual lift" was temporary, but that the lasting impression — four months later — was lacking.

The queries included: How many referrals did you receive? How many of these were new names? How many of these are now attending services regularly?

There was almost wholesale agreement in the sincere effort of Dr. Graham to mass-evangelize the city, but there was also a majority comment that most of those who "went forward" at the end of each service already were church-affiliated.

Of the 3,997 referrals reported by the answering clergymen, 2,552 were already members of their congregations — about 63%.

A Westchester county Episcopal priest, who was not named in the *Times* story, noted that all five of his "referrals" were persons who were already members of his church.

The Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York City, said:

"Our efforts to follow up three referrals were unsuccessful, as we were unable to locate these persons. I would say that the general impact of Dr. Graham's crusade interested many of our people."

"I am sure that much discussion of religion resulted from the crusade, but would hesitate to say that any change had been brought about in our parish life because of it. Our people are unusually devoted — a fact in which we greatly rejoice."

The Rev. Dan M. Potter, executive director of the Protestant Council of New York, which helped to organize the Crusade, replied, when told of the *Times* survey:

"The Crusade, from our viewpoint, was an unbelievable success."

In his Crusade, from May 15 to September 1, Dr. Graham preached to more than 2,000,000 persons.

## South Carolina Clergy Publish Race Relations Book

"A moderate approach to race relations" is the subtitle of a paper-bound symposium-in-print entitled "South Carolinians Speak," published by five South Carolina clergymen last year. Twelve authors contributed sections; Episcopalians predominate among the publishing clergy and the contributors.

A bomb has been placed at the home of one of the contributors since publication of the work. However, large sections of the South Carolina press greeted the book favorably.

Viewpoints will satisfy extremists on neither side of the integration issue, since it is frankly a search for a middle ground. The 12 contributors differ widely among themselves.

Copies can be purchased for 50¢ from the Rev. C. C. Tarplee, Box 853, Lynchburg, Va.

## Summer Investment

For the third straight year, the Girls' Friendly Society is giving its members between the ages of 16 and 21 a chance to work on Church projects at home and abroad, under the auspices of its Summer Opportunities Program.

The success of the Program, begun in 1956, has resulted in increased requests for GFS members to work in this year's summer projects. Two girls each will be sent to two New York urban missions, the San Juan Indian Mission in Farmington, N. M., Sioux missions in South Dakota, and chapels and parishes in North Dakota and in Puerto Rico. In addition: the Kentucky Children's Home, the State Reception Center, and the Norton Memorial Infirmary in Louisville have each asked for two GFS'ers.

GFS "Summer Ops" girls may teach vacation Bible school, lead beach trips, instruct crafts classes, umpire baseball games.



## Back in Minnesota

The Rt. Rev. Philip Fredrick McNairy is back in Minnesota as the new Suffragan Bishop of the Diocese of Minnesota. He left Christ Church in St. Paul in 1950 to become the Dean of St. Paul's Cathedral at Buffalo, New York.

His consecration as suffragan was held January 30, at Cathedral Church of St. Mark.

Ministers of Consecration—the Most Rev. Henry Knox Sherrill, Bishops Kellogg, Minnesota, Hobson, Southern Ohio.

Presenting Bishops Scaife, Western New York; Gesner, South Dakota.

The new Suffragan Bishop and his wife and three children will live at 920 Mount Curve in Minneapolis.



The Rt. Rev.  
P. F. McNairy

## Deporting of Archbishop Urged

Capetown's Archbishop de Blank has won enmity of South African racists in the few weeks since he took office.

A Nationalist member of Parliament, P. J. Coetzee, has said, according to RNS, "South Africa has had its fill of de Blanks, Reeves, and Huddlestons, and I feel the time has perhaps come when General Smuts' policy of 'shoot first and ask questions afterwards' should be applied, and that people of this type, including the new archbishop, should be deported."

Archbishop de Blank, Bishop Reeves of Johannesburg, and the Rev. Trevor Huddleston, former head of the Community of the Resurrection in South Africa, are all adamant opponents of apartheid.

Provocation for Mr. Coetzee's wrath: The Archbishop is honorary chairman of the Treason Trial Defense Fund for 95 men and women of all races committed for trial on charges arising out of their opposition to the government's racial segregation policies. Archbishop de Blank pointed out that the function of the politician is to "make laws under God's law. They cannot make their own and claim they are God's. The Churches of the world, with the exception of that small group we term the Dutch Reformed Churches, seem to think that political actions in this country are going contrary to the laws of God."

## Awesome Game

Members of the Episcopal Church Foundation play an awesome quiz game all year, every year. What they have to decide is which of hundreds of appeals for help to answer, which to deny.

The Foundation accumulates funds,

from designated and undesignated gifts, to help the Church expand its operations beyond the range of its annual budget.

To give other Churchpeople a chance to try out their brain and heart-taxing game, ECF is distributing a new booklet, *How Would You Have Chosen*, telling the stories of some of the parishes and missions who asked for help and what ECF decided to do.

Last year ECF helped make possible construction of 64 separate parishes and missions. "But for every project made possible," says Foundation president William B. Given, Jr., "several others had to be reluctantly passed."

The only solution, says Mr. Given, "is to increase the funds available to the Church. The Foundation is doing everything possible to accomplish this, but the degree of its success depends entirely on the number of people it reaches with its story."

The Foundation is asking clergy and others of its friends to help spread the story by distributing copies of the new booklet.

## Church on the Air

"Episcopalians are beginning to realize the value of — and to use — radio and television facilities in their community," reports the Rev. Dana Kennedy, who was responsible for scheduling the Presiding Bishop on CBS' "Person-to-Person" program January 3. [See L.C., Jan. 19].

Mr. Kennedy is director of the Division of Radio and Television of the Department of Promotion, and has on hand several films and tape recordings that are available to parishes at no or little cost. A recent issuance of the division, *The Script*, is a monthly bulletin telling what's going on in this field of interest to Churchmen.

*The Script* is available to all parish workers in public relations and publicity fields, for the asking — and Mr. Kennedy welcomes and solicits news of local programs on which Episcopalians have been featured or have participated. These play a vital part in developing his "Idea-Exchange Library."

Among the current television shows regularly featuring Episcopalians are Dean Pike's (of St. John the Divine Cathedral, New York City) on the ABC network on Sunday afternoon; and Dean Leffler of St. Mark's Cathedral, Seattle, who has a weekly program called *From the Dean's Desk* over KING-TV. During the coming year the Rev. Theodore Ferris of Trinity Church, Boston will be featured in 13 successive telecasts of *Man to Man*, a series produced by the National Council of Churches, in 150 cities throughout the U.S.

*Mission at Mid-Century*, a series of 13 films produced by the Department of Promotion tells about the work of the church in missions at home and overseas; has won many honors and awards.

Among radio programs there is a series called *The Finders*, led by the Rev. Canon Bryan Green rector of Birmingham, England parish; and a series of 52 devotional services recorded at Trinity Church, New York City, both available.

The diocese of Michigan lists among its regular radio programs a weekly *Episcopal Service of the Year*, and *The Bishop's Study*, with Bishop Emrich, also heard weekly.

Details of the Every Member Canvass TV show sponsored in the diocese of East Carolina by Bishop Wright and his staff can be had by writing to them. This is the story of a successful attempt to reach donors by inviting them to hear, in the homes of Churchmen, the story of the Church's work in the diocese, and its needs.

*Viewpoint* is a new (November) radio program heard on Saturday evenings over the MBS, and has already had as its guests Dr. Nathan Pusey, president of Harvard University; Designer Dorothy Draper; Sportsman Jackie Robinson. During January, Agriculture Secretary Benson, Musician Nat King Cole, Governor Leroy Collins of Florida will have been interviewed.

In the works are two programs — one being recorded in Hollywood, one in New York. The first is a 15-minute series of minuscule dramas starring Robert Young, Agnes Moorhead, Charles Ruggles, Gloria De Camp and Dan Duryea at different times on its 13 shows, and announced by Art Gilmore, familiar to those who watch the George Gobel program. Entitled "The Search," the series will deal consecutively with problems common to Americans of varied age groups — health, marriage, youth, divorce, housing, military service, old age.

The second, being taped in New York, is a recording of 100 hymns by the choir of St. Bartholomew's Church. These will be released in album for use on both radio and television, and, it is expected, will also find great residual use in areas where "live" choir and organ music is hard to come by.

The Rev. Sidney Lanier, acting rector of Holy Trinity Church, Manhattan, New York, is acting as moderator on a CBS-TV series called "Broadway and Religion," under the prize-winning *Look Up and Live* format. Last of four programs aired on February 16th will be excerpts from play *Winesburg, Ohio*. Time: 10:30 a.m., EST.

A western on NBC-TV *Frontiers of Faith* (February 16, 1:30 p.m., EST) tells the story of Henry B. Whipple, Bishop of Minnesota, in the mid 19th century.

Because radio and television programs are shown at widely different times in different parts of the country, specific inquiries should be made to Mr. Kennedy, who can find out from broadcasting headquarters here when any one of them will be on the air.



# The Majestic Pursuit

**What can an atheist say that  
is relevant to Christianity?**

**By Robert H. Glauber**

**A**lbert Camus, the French novelist, essayist, and playwright, won the 1957 Nobel Prize for Literature. The award was made by the Swedish Academy "for his important literary work, which with clear-sighted earnestness illuminates the problems of the human conscience in our times."

This is an apt description of Camus' work, for in the phrase, "the problems of the human conscience," we have the key to almost all of the shocking philosophical and religious questions he asks.

Camus, like many other French writers, is a great questioner. Over and over we find queries about the three enigmas of life: Why? How? Where?

As Camus asks them, these are basically moral questions concerned with the gap between man in his perfect state and man as he now is — frightened, alone, selfish, prey to doubts and the caprices of the universe.

Camus has rejected God. Yet his atheism consists of a refutation of God's action and power, not His existence. In all of Camus' works, God as a real entity is discussed quite plainly. Christ is treated with enormous sympathy and sometimes with startling insight. In *The Rebel* for instance, he demonstrates his empathy toward our Lord while rejecting His divinity. He vividly recounts Christ's agony in the Garden as an absolute necessity if He was to be fully human. It was in the Garden, says Camus, that Christ tasted despair, and despair is the bitter wine all humanity must at one time drink.

Camus' chief concern is man. Threading through all his work is a quest for a soundly philosophical basis for interpersonal living. This, in turn, has led him to an almost unconscious preoccupation with what theologians call morality. (He would use no such term!) Out of that has grown a subtle, but constant search for a sense of love.

## **Incapable of Emotion**

Camus has consistently fled the irrational influences of love with a steady barrage of philosophical argument. Nowhere in his work is there anything that can be termed a "love story." Yet, almost despite his efforts, Camus,

in his latest work, has come to know the greatest love of all. One might say that the Hound of Heaven is finally overtaking Camus, as He has so many who have fled Him.

The road has been a hard one, and we cannot hope to trace all of its turns, twists, and backtrackings. But let us briefly examine its main course through some of Camus' major works.

His first novel, *The Stranger*, and his first major philosophical work, *The Myth of Sisyphus*, appeared in France at almost the same time. In the novel he tells the bleak story of an Algerian clerk called simply Meursault, who kills an Arab in a moment of uncontrolled self-indulgence. He is tried, both for his crime and his wholly detached attitude toward it, and is condemned to death.

To Meursault, it is all alike — living, dying, freedom, imprisonment. "It's common knowledge that life isn't worth living," he says. To him, the grave is not so much the end of life as its goal since he is convinced of "the benign indifference of the universe." For his crime, for his recently dead mother, for his mistress, Meursault feels absolutely nothing. His view of life, says Camus, has made him incapable of emotion.

The novel is, in many ways, a fictional illustration of the ideas presented in *The Myth of Sisyphus*, an investigation of suicide as a gesture of inevitable protest against an unreasonable world. In it Camus seeks not so much what is universal, but rather what is true for him. The two need not be identical. He insists on thoroughness. "I want everything to be explained to me, or nothing."

Now *everything* cannot be explained to anyone. Even Camus understands this, for he admits that the quest for what he terms the absurd (that is, a

working comprehension of life as it is) reveals only the unreasonableness of the world. There may be a meaning to life that transcends the world. He's not sure, but, he says, "I know that I do not know that meaning." He is therefore forced to invest the world and God with three qualities taken from Kierkegaard: incomprehensibility, incoherency, and unjustness.

God's incomprehensibility we must grant. But there is coherency and justice in the world even though we may fail to see its immediate pattern on the personal level. An awareness of this filters through slowly to Camus. At one point he says, "There may be responsible persons, but there are no guilty ones." He means that since all of us are guilty alike, no one of us can point a finger at another. Yet in an associated essay he writes, "Originally innocent without knowing it, we are now guilty without meaning to be." With this growing sense of "innocent" guilt, Camus has started to find order where at first he saw only unreasonableness.

## **A Virulent Attack**

In his next novel, *The Plague*, the effects of this growth become quickly apparent. The story is bone bare. The town of Oran, for no discernible reason, is overwhelmed by a virulent attack of plague. The gates are sealed to protect the rest of the world, and the town settles down to fight the pestilence as best it can. Eventually the infection steals away as mysteriously as it appeared, and Oran resumes its normal pattern of life.

An unreasonable catastrophe such as Camus describes here gives him splendid opportunity to examine and discuss human behavior under strained circumstances. The plague strikes down the just and the unjust, the





International News Photos

Author, Albert Camus

## Works of Albert Camus available in English\*

**THE STRANGER.** Translated by Stuart Gilbert. Vintage Books. Pp. 154. 95 cents.

**THE MYTH OF SISYPHUS and OTHER ESSAYS.** Translated by Justin O'Brien. Alfred A. Knopf. Pp. 212. \$4.

**THE PLAGUE.** Translated by Stuart Gilbert. Alfred A. Knopf. Pp. 278. \$3.95.

**THE REBEL.** Translated by Anthony Bower. Vintage Books. Pp. 306. \$1.25.

**THE FALL.** Translated by Justin O'Brien. Alfred A. Knopf. Pp. 147. \$3.

A volume of short stories, *Exile and the Kingdom*, is scheduled for publication in March by Alfred A. Knopf.

\*Among the more important titles available only in French are:

*Lettre a un ami allemand*; *Actuelles* (Chroniques 1944-1948); *Actuelles II* (Chroniques 1948-1953); *Le Malentendu*, *Caligula* (here as *Cross Purposes* but now out of print); *L'Etat de siege*; *Les Justes*.

All were published by Gallimard in Paris and are easily obtainable from any bookstore that carries French books.

aged and children, fighters and those indifferent to the fate of their town. Fr. Panelou, a local priest, suggests, "Perhaps we should love what we cannot understand." Dr. Rieux, a hero of the epidemic, answers, "Until my dying day I shall refuse to love a scheme of things in which children are put to torture," and he rushes about to his work at the hospital.

Tarrou, the stranger who stays in town to fight the plague, points out to the doctor that it is the microbe which is natural. "All the rest — health, integrity, purity — is a product of the human will, a vigilance that must never falter." To him, "There are pestilences and there are victims; no more than that." He chooses to take the victims' side. With them, he feels, he can learn how to become a true healer.

The battle against the plague starts as individual action. Some of the characters stay out of the fight. Others become totally involved. As they are, an awareness dawns in many of them (and one can suspect in Camus, too) that "the plague is the concern of all," even though "there have been times when men have been put to death for saying this." At the end Dr. Rieux can refer to the plague, not in medical terms but rather, as "a sort of crime" against which all had to fight if any were to survive.

### An Endless Process

One might ask if it is fair to assume that, because one of Camus' characters says something, this necessarily means

that the author himself believes it. He resolves this in *The Rebel*, his second major collection of essays, when he writes, "A character is never the author who created him. It is quite likely, however, that an author can be all his characters simultaneously."

*The Rebel* is a study of rebellion and murder. Camus speaks not exclusively in the political sense but rather from a point that defines rebellion as a spontaneous but reasoned gesture of protest in a man against any form of injustice. This is an endless process, for the rebel, too, is but human. "The rebel can never find peace. He knows what is good and, despite himself, does evil." Sometimes he rebels against himself.

Here, at least indirectly, Camus clearly speaks of fallen man when he unflatteringly, yet accurately traces our devious course of religio-political conduct. He says, "From Paul to Stalin, the popes who have chosen Caesar have prepared the way for Caesars who quickly learn to despise popes."

He feels that God cannot help man and that by turning to a God who cannot help him, man has gotten himself into a nasty fix. We have become murderers all and to such an extent that "the imbecile criminal seems positively refreshing in comparison with our highly intellectual executioners." Most of this evil has grown from our "frantic desire for unity." Against it "man, from the very depths of his

soul, cries out for justice." Christianity has failed because it demands faith. "But suffering exhausts hope and faith and then is left alone and unexplained. The toiling masses, worn out with suffering and death, are masses without God."

His conclusion, however, is pivotal in his thinking. Though man may lack God, he does have his fellowman. More is not really needed, according to Camus.

### A Long-Distance Race

There are some critics who felt that Camus made a philosophical about-face in his next novel, *The Fall*, when he advocated the basic need for slavery in man's nature. Such criticism overlooks the important fact that the opposite of slavery is freedom, and few men indeed are willing to take full responsibility for all the implications of their freedom. After all, says Camus, "Freedom is not a reward or a decoration that is celebrated with champagne. It's a chore, on the contrary, and a long-distance race, quite solitary and very exhausting. Freedom is too heavy to bear."

This is a human enough reason for the slavery preached by Clamence, the novel's bitter narrator. To him, guilt is the measure of all men — himself included. So much so that he even feels it necessary to mitigate his own by vesting Christ with a touch of it. According to Clamence, the *lama Sabachthani* from the Cross sprang from our Lord's sense of guilt over the death of the Holy Innocents who died that He might live.

*The Fall* is a disturbing novel. But isn't this often the purpose of moral admonishment?

### Full Circle

The wheel of Camus' moral philosophy comes full circle in the short story *La Pierre qui pousse*,\* one of his most recent fictional works.

D'Arrast, a French engineer, is trying to hide from his unpleasant past. Working in Brazil, he awaits his fate almost with Meursault's indifference. It comes to him in the form of a superstitious native, a ship's cook, who has made a penitential vow to Jesus to carry a hundred-pound stone on his head in a religious procession. Through exhaustion, the cook fails to

\*This story appeared in the February issue of *Esquire Magazine* under the title *The Growing Stone*. It will soon be published by Alfred A. Knopf, Inc., as part of the volume *Exile and The Kingdom*.



carry out his vow, and d'Arrast, with a gesture inexplicable to himself, assumes the burden and completes the grueling, self-mortifying task. In this action is his salvation. He is filled "with a riotous happiness." Life has assumed "a fresh beginning," and he is humbly content to accept an invitation from the man whose burden and suffering he assumed to "sit down with us."

This is one of the most profoundly Christian stories imaginable, and it was written by a man who professes to reject Christianity! It comes from the same man who wrote of man's isolation and despair in *The Stranger*. Camus, at last, is willing to admit the validity of the extra-rational aspect of human relationships. His rejection of God stands pat, but his immense love for man has inextricably allied him with Christian thought. There can be little doubt of this when in one of his (unfortunately) still untranslated essays he writes:

"I think I have an accurate idea of the greatness of Christianity. But there are those of us in this persecuted world who feel that if Christ died for certain men, He did not die for us. At the same time, we refuse to give up our faith in man. Though we are willing to do without God and hope, we are not at all prepared to do without man."

The Hound of Heaven is growing ever closer. Camus is still fleeing him "down the labyrinthine ways of his own mind," and no one can declare with certainty how the majestic pursuit will end. Yet it is refreshing to find a modern writer whose chief problem, ever more insistently stated, is the problem of accepting Christ's offer of redemption.

### ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

#### February

16. St. Francis' House, Madison, Wis.; Church of the Messiah, Glen Falls, N. Y.; St. Philip's, Coral Gables, Fla.
17. Church of the Redeemer, Chicago, Ill.
18. Grace Episcopal Church, New Lenox, Ill.; Christ and St. Barnabas Church, Troy, N. Y.; the Rev. Edward R. Noble, Mendham, N. J.; Church of St. John the Divine, Burlington, Wis.; St. Andrew's, Brooklyn, N. Y.
19. St. Michael's, Fort Worth, Tex.; Church of the Advent, Boston, Mass.
20. Trinity Church, Logansport, Ind.; St. Philip's, Philadelphia, Pa.; St. James', Zanesville, Ohio; St. Augustine's Church, Philadelphia, Pa.; All Saints' Cathedral, Milwaukee, Wis.; All Saints' Church, Winter Park, Fla.
21. Grace Church, Hartland, Wis.; the Rt. Rev. Charles F. Boynton, New York City, N. Y.
22. St. Francis', Chicago, Ill.

## Where are St. Peter's Bones?

By the Very Rev. Henry Chadwick  
Dean, Queens' College, Cambridge, England

St. Peter and St. Paul were both martyred in the bloody persecution of Nero in the year 64 A.D. St. Paul was beheaded, St. Peter crucified upside down — an event referred to as early as the last chapter of St. John's Gospel (see verses 18-19). A letter written from the Roman church to Corinth before the end of the first century shows how the Christian community in the capital is looking back with justifiable pride on their heroic past when the great and glorious apostles had nobly borne witness to the faith in Rome. The same letter refers to the place of Peter's martyrdom as if it were known. But what became of his body?

In all probability the bodies of the Christians were torn to pieces by Nero's dogs or burnt as torches to illuminate his gardens, or would have been thrown into the Tiber. But is it possible that some devoted soul had both the courage and the opportunity to bury the remains of St. Peter? Experience in the second world war of what can be done by determined members of a resistance movement precludes us from saying that it is impossible. St. Peter might have been buried in some nearby grave, and the site would have been remembered.

A magnificent study of the tradition about St. Peter's grave, in the light of the recent excavations under St. Peter's, is *The Shrine of St. Peter and the Vatican Excavations*, by Jocelyn Toynbee and John Ward Perkins.\* It is written so that the general reader can follow the argument through every stage; Greek and Latin words are translated, and every help is given in photographs and illustrations. If at the end we are left tantalized and

wondering, that is not the author's fault; it is rather a merit of their book that they do not put pressure on the evidence by stretching possibility into probability and probability into certainty. They do not overcall their hand.

The great church of St. Peter, which is today so favored a resort for tourists and pilgrims, is the second church to stand on the site. The present Renaissance structure replaced Old St. Peter's, the basilica built by Constantine the Great in the fourth century on the ground of a cemetery on the slope of the Vatican Hill. In the middle of this cemetery there stood a humble monument, built during the sixties or seventies of the second century, which the Christians of Rome associated with the apostle Peter. Constantine planned his church so that this already existing monument emerged above the floor, exactly at the nodal point of the apse.

In 1939 preparations were made to construct a tomb for Pius XI in the crypt, and the opportunity was taken to convert the crypt into a spacious lower church. To provide head-room the floor was lowered, and just below the existing floor the workmen hit on the pavement of Constantine's church. Digging continued and unearthed a whole series of finely decorated pagan tombs of the second and third centuries A.D.

At the western end of the excavated area, as one climbs up the Vatican Hill, one reaches the Petrine shrine, built into a wall covered in reddish plaster, that runs from south to north up the slope and seals off some pagan tombs on the west side from a small burial area, open to the sky, on the east side of the wall. The Petrine

\*Pantheon Books, 1957. Pp. xxii, 298. \$7.50.



*A recent book, here reviewed, takes us as far as we can go at present toward the solution of a tantalizing enigma; but there are still unsolved problems and many uncertainties*



The Pope prays at St. Peter's Tomb

RNS

monument faces on to this burial area. Its position and alignment have determined the entire subsequent history of the site.

Toynbee and Perkins devote their book, first, to a general survey of the site and a study of three pagan tombs which are of greatest interest to anyone who wants to know about Roman funeral customs, and secondly to asking just what the Petrine shrine marked when it was built in the second century. The authors conclude that the monument, constructed about a century after the apostle's death, may well have marked his grave, but that certainty or even any high degree of probability is beyond our grasp.

Perhaps we cannot even be certain that the monument was *believed* to stand on the site of the grave when it was first made; for there is a striking absence of St. Peter's name among the many devout inscriptions scratched by pious visitors of the third century; and — more serious still — in the middle years of the third century, on the south side of the city on the Appian Way, there was constructed a shrine dedicated to both St. Peter and St. Paul where funerary meals were eaten in their honor by simple folk who must certainly have believed that the apostles' remains were there.

#### Many Uncertainties

Had the relics been *moved* from the Vatican to the Appian Way? If so, presumably they were taken back by Constantine to lie under his great church. But perhaps the shrine on the Appian Way was a rival establishment? If so, those who worshiped there must have been skeptical of the claims of the Vatican site.

In short, there remain many uncertainties. *The Shrine of St. Peter and the Vatican Excavations* takes the story as far as it can be taken for the present. But we can hope that more evidence will one day become available. For the Petrine monument is a twin to a Pauline memorial standing in an ancient cemetery on the road to Ostia, to the southwest of the city, above which Constantine built Old St. Paul's. Hitherto this site has not been scientifically investigated; we only know that the Pauline monument was there for all to see at the end of the second century (a Roman writer of 200 A.D. obligingly mentions the fact). It may be, therefore, that future digging under St. Paul's will give us vital clues and make possible the solution of the puzzle.



# BOOKS

## A Reverent Retelling

**OUR LORD AND SAVIOUR**, His Life and Teachings. By **Philip Carrington**, Archbishop of Quebec. Seabury Press. Pp. 138. \$1.75.

Archbishop Carrington's *Our Lord and Saviour* is the Seabury Book for Lent, 1958. It is written for those who desire a short but accurate account of our Lord's life and teaching. In the beginning, the Great Drama is placed in its historical setting — the long period of preparation for the coming of the Christ is not neglected. The contemporary scene is sketched with clarity, thus giving a fresh sense of relevance to the words which are spoken and the things which are done. At the conclusion of the book, the Gospel is seen in its relation to the Church, in which "the worship of the Father, the words of Jesus, the sacraments and acts of power, and indeed the whole work of redemption and salvation, are continued to the day on which He comes again for all to see."

I can think of no finer Lenten spiritual exercise than the careful reading of this little book. I can recommend it without reservation, for clergy and laymen alike. It is scholarly without being ponderous. It is a reverent retelling of the "old, old story" with its many-colored background and its ever-challenging demands.

WILLIAM S. LEA

## With "Teeth" In It

**UN-COMFORTABLE WORDS**. By **Joost De Blank**. Longmans. Pp. 120. \$1.50.

The Bishop of London's Lent Book for 1958 is *Un-Comfortable Words*, by Joost De Blank, who is the new Archbishop of Capetown, and its title is appropriate not only to every serious consideration of Christian discipleship but to the tremendous challenge which confronts the author in his new position. Here is a book for Lent which has "teeth" in it. It is a serious effort to bring sincere Christians into a realization that the only ultimate joy is the joy of the Cross.

His Grace, the Archbishop of Capetown, knows quite well that he cannot afford the luxury of a "comfortable" religion. He challenges his readers to take the un-comfortable savings of our Lord seriously, lest they miss the very heart of our holy religion. In short, he insists that we remember those who follow Christ must: (1) say "no" to themselves ("If any man will come after me, let him deny himself, and take up his cross

daily, and follow me"); (2) put loyalty to God above every other loyalty, even loyalty to family ("If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"); (3) be willing to endure persecution ("They shall put you out of their synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service"); (4) try to understand God's scale of values and expect no reward except the knowledge of being true to Him ("... the last shall be first, and the first last: for many be called, but few chosen"); (5) realize that true greatness is a matter of service ("... even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many"); (6) work for unity of all people, abandon hard feelings ("... first be reconciled to thy brother, and then come and offer thy gift"); (7) and be willing to be spent for Christ's sake and to put His Kingdom above all things.

This is a devotional book, but it is also startling and disturbing. It is a call to personal dedication, but it is no counsel of quiet meditation. It is essentially a call to action, but to action which arises out of devotion. It reminds us of Evelyn Underhill's great words: "Our adoration must end in action." His Grace sees no sharp distinction between the secular and the sacred. Here is potential dynamite if the readers take it seriously.

Authentic Christianity has always been explosive, and the Archbishop of Capetown in this little book, as in his own life and in everything which he has written, is an authentic Christian. Here the trumpet sounds with clarity, and the Bishop of London is to be congratulated for having chosen his Lent Book for 1958 so wisely.

WILLIAM S. LEA

## Disciplined Daydreaming

**IN THE SIGHT OF THE LORD**. By **Stephen F. Bayne, Jr.**, Bishop of Olympia. Harpers. Pp. 130. \$2.00.

Bishop Bayne's book, *In the Sight of the Lord*, is designed to introduce the sincere Christian into the great and holy art of meditation, the science of "disciplined daydreaming." It is this year's Harper Book for Lent.

In order to lead the reader into an understanding of this rewarding experience of meditation, Bishop Bayne has taken the empirical approach. He does not propound a theory of the spiritual life. He demonstrates a way of meditation. The Bishop has taken eight scenes from the Gospels, each one of which gives a picture of our Lord in His relation to people, or events, or things. By the use of both discipline and imagination, he shows how one can be led "to see depths

and heights which otherwise we would not see." This spiritual exercise, tinctured more, is available to every man. Bishop Bayne insists that "all of us can meditate and all of us should . . . there is no other way to depth in our religion and breadth in our thought than the steady practice of mental prayer."

Bishop Bayne demonstrates that this is no strange or esoteric art, available only to the spiritually elite, but a way of simplicity in prayer. It is the demonstration of this fact which is the glory of the book. The reader is led step by step along the path until it becomes a familiar one. The author does not insist upon strict and rigid rules, nor does he insist that his is the only way of meditation. Actually, however, he follows the great tradition of the masters of mental prayer, but he is so gentle and friendly a guide that one is unaware he is learning a method at all, until after a while the process of meditation comes to life and he has found himself deeply involved in a thrilling and spiritually profitable new adventure.

I suggest this book as perhaps the best guide for a beginner in meditation, but I recommend it also to those more advanced who will profit from the insight of one who so obviously speaks from long experience in the ways of mental prayer.

WILLIAM S. LEA

## A Lenten Pilgrimage

**HOLY ISLAND**. By **James W. Kennedy**. Morehouse-Gorham. Pp. 160. \$2.75.

In *Holy Island*, which is the Bishop of New York Book for 1958, James W. Kennedy, rector of Church of the Ascension, New York, describes a pilgrimage to an actual Holy Island, Landisfarne, off the Northeastern coast of Great Britain. But it is more than a travel book. It invites its readers to share the journey, which is a very clever analogy becomes a Lenten retreat into a quiet place where our "souls can catch up and be refreshed in return into the thick of life. . . . (The seagirt Holy Island of Landisfarne is just the place for such a retreat. It is actually cut off from the mainland for only a few hours at a time, at high tide, twice a day, and then connects with it again with predictable regularity. All who wish may use Lent as a Holy Island and find themselves both cut off and accessible, both to the world and apart from it, practicing the rhythm of the spiritual life.)"

Dr. Kennedy leads the way on the Lenten pilgrimage to the Holy Island. The various chapters are written for daily reading from Ash Wednesday through Easter Monday. Not only are there meditations for each day, and splendid directions for the spiritual journey of Lent, but a very helpful selection of daily



prayers and "Extra Prayers for Any Day" are given.

This is a book which will greatly deepen any one's spiritual life who takes the trouble to read it. It is a very special contribution to the Church armory for Lent, and altogether it is an interesting (at times brilliant) and most helpful book.

WILLIAM S. LEA

## Embarrassment of Riches

**LATE MEDIEVAL MYSTICISM** (Library of Christian Classics, Volume XIII). Edited by **Ray C. Petry**. Westminster Press. Pp. 424. \$5.

Here is a volume that, with all respect to contemporaries, is worth dozens of our modern little books for Lent. For volume XIII of the Library of Christian Classics is an admirable collection of mystical and devotional writings from the 12th century to the eve of the Reformation — St. Bernard to St. Catherine of Genoa.

Prof. Petry has made his selections with loving care, troubled only, I suspect, by an embarrassment of possible riches. He has used existing versions, of which there are many — but, as students of the subject know, scattered in many little books, often out of print. The volume is unified by a general introduction on the mystical tradition before St. Bernard, and by special introductions to each of the 13 writers represented. Shorter works are given in full, longer works in judicious selection — admittedly some mystics are diffuse. A double purpose is served by the use of an old English adaptation of Richard of St. Victor's *Benjamin Minor* (from a 1521 printing of a 14th-century version); it gives the heart of Richard's work, and also illustrates the history of English piety. One may regret that otherwise the English mystics are represented only by Richard Rolle; but there was not room for everything, and perhaps less need for reprinting of the works of the English school.

The table of contents makes the mouth water: Bernard and the Victorines represent the 12th century, Francis, Bonaventura, and Ramon Lull the Franciscans, Eckhart and Suso the Germans, Rolle the English, Catherine of Siena the Italians, Ruysbroeck the Flemings of the 14th century (there is no need to reprint the *Imitation*); finally the *Theologia Germanica*, Nicholas of Cusa the devout Platonist, and Catherine of Genoa bring us to the Christian Renaissance.

The volume will be welcome to the scholarly and invaluable to the devout reader. As Prof. Petry so well points out, the holy men and women here represented held forth with equal clarity the two great commandments of love to God and man, and their writings should help us all to follow the same.

E. R. HARDY

## Portraits

**THEY KNEW JESUS.** By **George W. Cornell**. Pp. 288. Morrow. \$3.75.

One of the most consistent aspects of the life of Jesus is His concern for individual human beings. He believed that persons were important. The supreme revelation of God and highest manifestation of Man (spelled with a capital "M") was in the context of the very human relationships which were at the heart of the life of Jesus of Nazareth. In this book, George Cornell, the Religion Editor of the Associated Press, paints a series of portraits of those who "knew Jesus." He gives us, also, a picture of our Lord as He is seen through their eyes.

This is not a theological presentation of the life of Jesus, but it is an interesting and fresh approach. Twenty-four men and women, some of them friends and some of them enemies, tell of their contact with Jesus and describe Him as they knew Him. Bishop Gerald Kennedy describes Mr. Cornell's book as "one of the best introductions to the New Testament drama I have ever read." Dr. Douglas Horton compares the "intimate quality" of this work with the writings of Sienkiewicz or Papini, and Dr. Samuel McCrea Cavert says that he likes George Cornell's book better than any of the other books which retell the New Testament story.

I commend this book for its freshness, for its ability to demonstrate the relevance of the Gospel story, and for its faithfulness to the biblical record and to the basic historical sources.

WILLIAM S. LEA

**THE EXPERIMENT OF FAITH.** By **Samuel Shoemaker**. Harper & Brothers. Pp. 64. \$1.50.

Out of a deep conviction that the vigor of the Christian faith is measured by the breadth and depth of the lay movement, Samuel Shoemaker has written an inspiring book for laymen, which is subtitled "Handbook for Beginners." Here are illustrated methods for carrying Christian living into the work-a-day world, for winning business and other acquaintances to Christ, for helping new converts to make progress.

The deep concern of this writer was influential in bringing about the Pittsburgh Experiment, which he helped organize for the purpose of winning business men to Christ. From his wide experience he has developed the techniques, which he describes so simply in this small but appealing book. He stresses the need for a conversion experience wherein a decision is made, shows deep respect for Billy Graham with the claim that "our churches are not good at giving people

this kind of decisive start." In "The Experiment of Faith." Dr. Shoemaker has the approach of an evangelist, without emphasis on the Church as the Body of Christ, the importance of its ministry, a defined theology, or the sacramental means of grace. His emphasis is rather on the small group in which people can pray, talk, meditate and act together as spiritual teammates.

EVE ANDREWS

## The Real Differences

**THE THUNDERING SCOT.** By **Geddes MacGregor**. Pp. 240. Westminster Press. \$3.95.

GEDDES MACGREGOR, Rufus Jones Professor of Philosophy and Religion at Bryn Mawr College, is one of the best qualified men in the world to paint a portrait of John Knox, which is exactly what this book is. Knox was one of the most dynamic personalities in the Reformation. It was largely through his influence that reform finally came to the Church in Scotland. Many had tried before him but their efforts came to practically nothing.

John Knox went at his work of reform slowly but deliberately. He was sent to the galleys for 19 months when he was captured with Protestant sympathizers after the assassination of Scotland's hated Cardinal-Primate. This experience did not break his spirit. He next went to England where he served for a time as Chaplain to the young King Edward VI. But with the accession of Mary Tudor to the English throne Knox was forced to flee to the continent where he entered wholeheartedly into the Reformation. Here, under the leadership of men like John Calvin of Geneva, the great movement was being consolidated. It was on the continent and through the influence of the Swiss and French reformers that John Knox prepared himself for the spiritual conquest of Scotland. His first battles upon his return were with the Queen Regent, Mary of Guise. Knox was the inevitable victor, and, after the death of the Regent, in 1560 the Reformed Church was established by law in Scotland.

But the battles were not finished. When young Marie Stuart became Queen of Scotland, Knox faced a new and more formidable opponent. Still history was on Knox's side and at last he was triumphant. John Knox was by the time of his retirement considered to be the leading personality of Scotland, and the most powerful single influence in the realm.

Perhaps the most interesting section of the book deals with the famous conversations between Marie (Mary, Queen of Scots) and the great reformer. They reveal the real differences, what was actually at stake, between the old religion and the new.

Even in this brilliant and sympathetic biography the Rev. John Knox, Reformer



of the Church of Scotland, doesn't emerge as a very attractive figure. But it is an important book to those who would understand a very important part of the Reformation and especially to members of the Episcopal Church who desire better to understand the background of the Presbyterian Church.

WILLIAM S. LEA

## De-eschatologizing

**THE FORMATION OF CHRISTIAN DOGMA.** An Historical Study of Its Problem. By **Martin Werner**, D.D. Translated with an Introduction by **S. G. F. Brandon**, M.A., D.D. Harpers, 1957. Pp. xvi, 352.

Most of us, when we think of recent German literature on theology or on Christian origins, think of the schools of Barth and Brunner, both of whom belong roughly in what is nowadays styled "neo-orthodox" Christianity. Only recently, with the translation of several works of Rudolf Bultmann, have English and American readers become aware of other types of German thought; and we still await translations of such writers as Fritz Buri, whose radical left-wing "de-mythologizing" will doubtless shock many of us. In the book under review we have a major work of Martin Werner, professor at Berne in Switzerland, who represents an older type of German liberalism of whose continued existence most of us have not been aware.

Werner is a follower of the "consistent eschatology" school of Schweitzer; the whole evangelical record is interpreted in terms of the strictest variety of futuristic eschatology. On the other hand, he is convinced that the Christian Church, almost from its first entrance into the Graeco-Roman world, was engaged in the enterprise of "de-eschatologizing" its faith. Not only were Christians of Gentile background incapable of understanding a strictly Jewish eschatological faith; they were also faced by the undoubted truth that the "promised things" had not in fact taken place. Hence they were obliged to hellenize the gospel — or, as Werner puts it, to develop the "Catholic doctrine," by which of course he means the non-Jewish theological structure which begins in the earliest period.

As a matter of historical research, this book seems to me to be wrong on more than one count: it fails to take into the picture those elements in the New Testament (and in the gospels themselves) which cannot be fitted into the scheme of "consistent eschatology"; it assumes that there was, so to say, a pristine non-hellenized Judaism in terms of which the very first interpretations of Jesus as Messiah were made, whereas (as Dr. Burton Scott Easton used to say) there was no "pure Judaism," apocalyptic or other,

in that period; and it fails to recognize that from the first efforts of the Apologists straight through the patristic period (and a fortiori of men like Irenaeus, Origen, Athanasius, the Antiochenes, the Cappadocians, and Augustine), the basic concern was theological only in the secondary sense of attempting to find patterns of thought which would safeguard and preserve the experience of "new life in Christ" — to which, for example, Origen makes continuous appeal in the *contra Celsum* and elsewhere. Finally, Dr. Werner appears to think (with that peculiar twist which so often is found in Lutheran theologians and historians) that with Luther there began a sound re-working of the data which it is our business to continue and complete today: an entirely "de-eschatologized" gospel.

All this raises too many problems to be discussed in a brief review. It must suffice to say that, while Werner's book is stimulating as well as irritating, it is hardly the major contribution to our understanding of Christian origins or of the development of Christian doctrine that the blurb (and Dr. Brandon's introduction) suggest. In fact, it all sounds like Harnack *redivivus*, after having reread Schweitzer in the underworld; and not a very good Harnack at that.

W. NORMAN PITTINGER

## Society Under Judgment

**THE RESPONSIBLE CHRISTIAN.** By **Victor Obenhaus**. University of Chicago Press. Pp. xi, 218. \$4.

The religious revival which is so evident in America today is not necessarily a cause for rejoicing. There is a good deal of evidence that many people have in fact turned to religion as a means of escape from reality.

On the other hand, it is encouraging to find Christians, regardless of denominational loyalty, increasingly concerned with the moral and ethical problems of living in our complex society. There is concern with the nature of Christian vocation in relation to daily life. Church groups are debating the responsibility of Christian citizens in dealing with political, social, and economic problems: they are aware that they have a distinctive contribution to make to the life of the community.

Victor Obenhaus' *The Responsible Christian* addresses itself to this task. Episcopalians will find the theological introduction skimpy — the treatment of the Church is particularly unsatisfactory. Many Episcopalians will also question whether it is either desirable or possible to develop a distinctly "Protestant" viewpoint relative to the problems of society.

However, there is useful information on a large number of problems ranging from economic life through international

relations to Civil Rights, Church and State, and finally a brief treatment of Christian vocation. The reader will find himself stimulated to further research and study. On the basis of such facts as Mr. Obenhaus adduces he can point to the ultimate values which Christians must represent in contributions to social decisions and public policies. These values underly the prophetic judgment of the Church on the social-economic order.

The author rightly points to the involvement of Christians in society under judgment. He makes it clear that historically the viewpoint of Christians has been deeply influenced by the cultural and class patterns with which they are identified. The knowledge of this involvement should result in a penitential understanding of daily work and a responsible acceptance of the duty to witness to Christ in the world.

R. B. GUTMANN

## Christianity's Synthesis

**THE PRESENCE OF ETERNITY: History and Eschatology.** By **Rudolf Bultmann**. Harpers, 1957. \$3.

The name of Rudolf Bultmann has become so familiar in theological circles that it is almost unnecessary to introduce him to any but those who have most recently entered the field; in Germany there is hardly an informed Protestant layman who does not have an opinion of Dr. Bultmann if not an understanding of his writing and thinking.

*The Presence of Eternity* represents the Gifford Lectures given by Dr. Bultmann during February and March, 1955. The lectures can be divided into three main parts: A survey of the understanding of history since ancient times introduced by a chapter on the meaning of history (I-VI); Man the *real* subject of history (VII-IX); Christian Faith and history (X).

The scope of Dr. Bultmann's survey of historiography in the first part and his intimate acquaintance with recent scholars who have examined the problem from the historian's or the philosopher's point of view are monuments to his careful thought and study about a question which ought to be, if it is not already, a live concern of every committed Christian.

If history presents itself as a continuous process of change, what is there in the pattern of the change that gives meaning to the whole, or at least to the present moment and those which are about to be present moments? For the Old Testament there is no sharp dichotomy between a world of nature and the realm of God, for God is the author of the world, and by obedience to God, the author, man achieves true existence; the Greek looked at nature, and despite its apparent chaos he perceived in it an order which is reason and which could be apprehended

*Continued on page 29*



## The Lenten Paradox

There is a sense in which Lent is a call to death.

There is another sense in which it is most truly a call to live life fully and richly.

It is a season in which individuals and the whole Church are called to the bitter task of penitent self-searching, a tasting of the bitter dregs that have settled down to the bottom of the cup.

It is also a season of totally optimistic preparation for the sharing of the high feast of the Resurrection — and for a sharing of the fact of Resurrection.

We are called, by the example of Christ, by the ancient discipline of the Church, by the explicit words of our own Book of Common Prayer to a season of rigorous fasting. Yet we are also called by our Lord's own teaching (it is contained in the Gospel for the Holy Communion on Ash Wednesday) to "anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret."

It is not the role of THE LIVING CHURCH to suggest details of an individual's Lenten observance. Mother Church offers you, in her Prayer Book and in the pastoral counsel of your priest, the guides and aids to the personal and devotional part of the observance.

But there are some things which can be said of the significance of Lent, 1958, to the Church at Large.

Great and terrifying days are upon us. The possibilities of very great achievement and catastrophic failure are presented to us. The Church is called to decisions and witness in matters great and small that may well have great and durable effect upon future generations.

The Church, as she faces these problems and these opportunities for witness must see herself in just the double sense that the Christian has to see himself.

The Christian sees himself both as the sinner without excuse for his sin and as the child of God, as the inheritor of both Adam's fault and the Kingdom of God. In just such a contradictory light we must see the Church of which we are members.

The Church is both the ugly and sinful thing which we have made it, and the glorious Body of Christ which God has made it. To serve it well, we must know both its faults and its infinite capacity for good.

Penitently, we come in Lent to a confrontation of every weakness and error. In the parish we see coldness of heart, unkindness, pride, over-concern with material things, snobbishness, self-righteousness.

In the diocese we see these faults in other manifesta-

tions — in the political contrivings to elect candidates or establish policies, in the competition over budget appropriations and the winning of preferment.

In the National Church we see the clash between bureaucracy's vested interest and the anarchic self-will of individualists. We see the clash between those who would trade away the Church's catholicity because they do not like it, and those who would destroy that catholicity because they like it so well they want to keep it as the private property of a sect. We see those who would destroy the Church's authority in the name of freedom, and those who would destroy her freedom in the name of authority.

These are real and deadly faults, and they are only a sample, not a complete inventory of the faults of parish, diocese and national Church.

But it is not enough to know and acknowledge sin, not enough for an individual or a Church.

Knowing that sin is in us, we also know that the means of triumph over sin is given us by the Lord who chose to make us free and who chose to put His Church under the direction of men rather than of angels.

Lent calls us to extreme discontent with what we are. It also calls us to the knowledge that sin can be left behind, and that, freed from sin, we as individuals and as a Church may walk in sure and certain hope of achievements and triumphs beyond all imagining.

There are seeds of infinite good in the worst of parishes. Behind the wrangle in the quarreling vestry, beyond the gossip and the concentration on trivia of the mid-week organization, behind the obnoxiousness of the Church school child and the ignorance of the Church school teacher, behind the failings of the priest, lie powers of love and truth and wisdom which are doing great deeds of good now, and which can do, in penitence and faith, far greater deeds.

Behind the cold mask of the diocesan budget framers is a heart capable of great love. Behind the very real human weaknesses of the bishop is the image (a real one, not a shadow) of the shepherd of the flock of Christ, guiding and protecting.

Behind the sometimes bureaucratic maneuvering of the staff member of national headquarters is the real image of the faithful servant doing his unrewarding share of tasks assigned by the whole Church for its welfare.

Behind the narrowness and anger of the party controversialist is the image of the devoted battler for right and truth.

And if, as is certainly true, the good is sometimes masked by the sin, if the right intention is sometimes corrupted, and the wise decision is sometimes replaced by a most stupid one, we know the power of Christ's saving work to remake the hearts and minds of men. Through sacramental grace, through the Word of God declared in Scripture and proclaimed in pulpit, through prayer, and through the mysterious movings



of love in us, the worst of times and the worst of people may be remade into the image of righteousness.

If the Church had given way to despair over her faults, she would have died in the cold dawn of Good Friday when the chief apostle denied his Lord.

If she had ignored her faults, she would have died on any number of occasions, content to ride the current of self-esteem into the perpetuation of error, sin and apostasy.

We are called, as individuals and as members of the Church, to walk in the valley of the shadow of death.

We are called to walk through that valley, not lie down and bemoan our fate, knowing that God is with us, and that every fault can be left behind in the glorious ascent of the mountain top on which the House of the Lord is established for all eternity.

God grant us a holy Lent!

## A New Department

Now that the United States is giving Russia a run for its money in inner space, and the Army has vanquished the Navy in the Battle of Florida, let us make proper administrative provision for the missionary tasks doubtless immediately before us.

National Council has two missionary agencies: the Overseas Department and the Home Department. Fairly obviously, missionary ventures to the moon or Mars aren't in the Home Department's province, and, since space travel is no more overseas than it is overland, and is perhaps more properly half-seas-over, we suggest an Overearth Department.

Its task will be to supervise and administer the work of the gallant missionaries who, we suspect, will be landing on one side of the moon at about the same time the Marxist missionaries will be landing on the other.

We are alarmed about those Marxist missionaries, and we fear they may work very hard to convince the Moonites (or is it Lunites, or even Lunatics?) of the merits of a purgeful freedom to do what you please if it is also what the Party pleases.

We are more concerned about what the American Christian, Episcopalian missionaries will do. After all, opponents are often handy things to have around. But misguided friends can be very deadly. Maybe we shouldn't rush into this Moon/Mars race, but allow the Russians to get there first and disillusion the inhabitants with Marxism, thus softening them up for Christianity.

On the other hand, we remember sadly the old saying of the mission fields, "The Methodists and Baptists walked in, but the Episcopalians waited till they could take a Pullman." Maybe we ought to get into space work quickly, lest we be left behind to wait for the first Pan-Am scheduled flight. This is just the kind of knotty problem that calls for the existence of

a "281" department with the proper number of secretaries, assistant secretaries, and specialists, not to mention budget and office space, and, by all means, an ecumenical approach.

There must also be a Joint Commission on Space Theology, for we are seriously concerned about relationships between earthly churches and non-earthly folk who might not yet have experienced sin. There is also the problem of the marriage canon's application to a society that might reproduce by parthenogenesis.

It is not enough to have official agencies staffed and equipped to handle these problems. All Episcopal tradition calls for the mobilization of party forces in controversy. A starting point might be a joint conference of the American Church Union and the Episcopal Evangelical Fellowship to define areas of disagreement in the interest of economical debate. On the other hand, maybe it would be better to create some new groups, divided on the "convert 'em" or "join 'em" approaches to unity with non-earthlings. Then we could have a four-way cross-tabulation of parties, with catholic-conversionists, catholic-joinists, evangelical-conversionists, and evangelical-joinists.

Exciting ideas, these. But maybe we do have a little time in which to plan the unplannable. Certainly, on the American side, there seem to be practical difficulties involved in packing even an undersized missionary into a 30-pound *me-toonick*.

## Lenten Book Number

The French writer, Albert Camus, is newsworthy as a result of having been awarded the Nobel Prize for Literature last fall. While he would not be classed as a religious writer his writings none the less do raise questions that are basically religious. We take pleasure, therefore, in presenting, as one of the features of this Lenten Book Number of THE LIVING CHURCH, Robert H. Glauber's appraisal from a Christian point of view of Camus' works [p. 14], several of which are available in English translation.

Four specifically designated Lenten Books have made their appearance in time for Lent, 1958, and these are reviewed in this issue by the Very Rev. William S. Lea, Dean of St. John's Cathedral, Denver, Colorado [pp. 18-20]. It is interesting to note that two of these are by archbishops and one by a bishop.

A somewhat specialized work, Jocelyn Toynbee and John Ward Perkins's *The Shrine of St. Peter and the Vatican Excavations* provides point of departure for a consideration by the Very Rev. Henry Chadwick, Dean of Queens' College, Cambridge, of the intriguing question of the whereabouts of St. Peter's bones [p. 16].

The other books reviewed in this Lenten Book Number will, we trust, appeal to a wide variety of reading tastes.

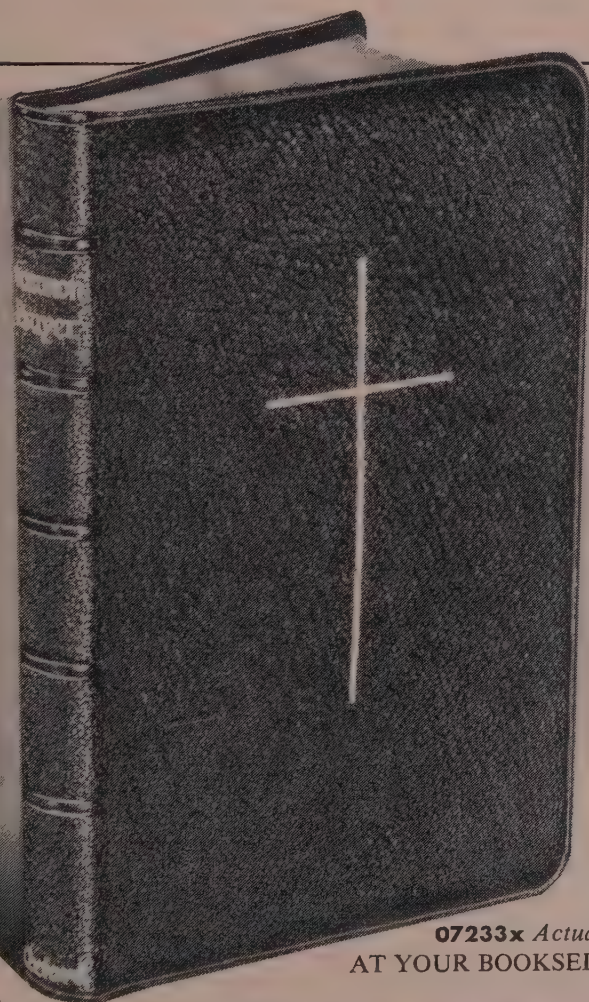


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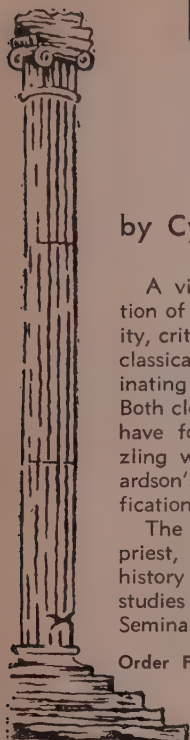
# THE DOCTRINE OF THE TRINITY

by Cyril C. Richardson

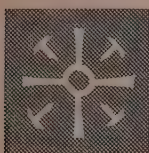
A vigorous critical examination of the doctrine of the Trinity, criticizing the validity of the classical formulations and illuminating their essential concern. Both clergymen and laymen who have found this doctrine puzzling will appreciate Dr. Richardson's succinct essay in clarification.

The author, an Episcopalian priest, is professor of church history and director of graduate studies at Union Theological Seminary. Feb. 10. \$3

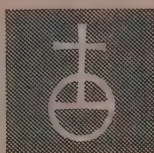
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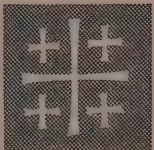


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## BOOKS

Continued from page 20

by man as a reasonable being, thus making it possible for him to achieve true existence within the order. The achievement of the western world was Christianity's synthesis between the Greek natural view and the Hebrew historical view yielding the divinely ordered society of mediaeval Europe in which God was seen to be ruler of both nature and history.

The eschatology of the early Christian Church was essentially historical, but it presented numerous problems, according to Bultmann, once the Gospel reached Hellenistic soil. There, he says, the edge of radical eschatology was blunted through its alteration into sacramentalism, but this was, in his opinion, only the natural outcome of an already well developed tendency in the thought of St. Paul and St. John.

Faced in his survey with the question, what is the real subject of history, Dr. Bultmann answers that it is man. This leads him to another survey of successive views, this time of man; with the help of Dilthey, Croce, Collingwood, and Jaspers he arrives at a two dimensional conception of history: "The problems of the present do not all grow from the historical past, but also from encounters which demand decisions" (p. 137).

The outcome of his inquiry leads Bultmann to reassert the bi-dimensional quality of history for the Christian: "In faith the Christian has the standpoint *above* history which Jaspers like many others has endeavored to find, but *without losing* his historicity" (p. 154, italics my own).

The reader will be richly rewarded if he is willing to *listen* to the writer; like almost all of Bultmann's writing this book has an appeal born of the author's serious involvement in the question, while it avoids the cheaply homiletic appeal of writers of smaller stature.

JULES LAURENCE MOREAU

### A Real Human Being

**THE MEANING OF PERSONS.** By Paul Tournier. Harpers. Pp. 238. \$3.75.

A clear look at the problems of human beings through the eyes of a distinguished Swiss psychiatrist is given in *The Meaning of Persons*, by Paul Tournier, who has joined his science with his religion to produce a penetrating Christian interpretation of human personality. The doctor invites the reader into his office, even into his own inner thoughts as he deals with his patients.

Through it all is a revelation of the struggle to become persons, as over against being merely personages, wearing masks and reflecting an artificial picture of contemporary culture. The real person is discovered, however, not so much

through scientific techniques and psychological skill as "through living dialogue between man and man, and man and God."

Dr. Tournier is himself, obviously, a real human being, with a wealth of anecdote and humor. His book is a wise exposition of a very important theme and should be read by everyone who believes that persons are more important than things or techniques; but, even more important, it should be read by those who may have doubts about the importance of the individual human being.

Dr. Tournier speaks from deep Christian convictions. He is an active member of the international meetings which are held from time to time at the Ecumenical Institute on Christian Faith and Medical Practice in Geneva. WILLIAM S. LEA

### A Rival Faith

**COMMUNISM AND CHRISTIANITY.** By Martin C. D'Arcy. Devin-Adair. Pp. xii + 241. \$4.

The most effective antidote to panic and to weakness in the present phase of the world struggle of our epoch is knowledge — knowledge of the enemy, knowledge of ourselves, and knowledge of the real issues.

Martin C. D'Arcy provides us in *Communism and Christianity* with an arsenal of knowledge of exactly this kind.

The present reviewer's acquaintance with Fr. D'Arcy began in 1931 in an Oxford Seminar on Thomas Aquinas. In addition to his scholarship and gifts as a teacher, Martin D'Arcy has one of the few really distinguished prose styles of our time. This book is no exception, and reading it, while never a picnic in effort required, is a joy.

*Communism and Christianity* is a thorough, systematic treatise which has as its continuous thread and theme a comparison of Communist and Christian reality. Its plan of *Communism and Christianity* is straight forward, but by no means uncomplicated. The first four chapters are on Communism, with due attention to Lenin and Stalin as well as Marx. This bloc in the book assuredly represents one of the clearest and most adequate expositions of Communism to be found in modern literature.

The author then provides a transition chapter on "Christianity," considered as "philosophy of life." After this he gathers up his energies for an intensive comparison of "Christianity and Communism" (in view of man) and of "Communist and Christian Society." Inasmuch as some comparison is woven into the opening sections, it is evident that the pattern laid out by Fr. D'Arcy is an intricate one and that the texture of his argument is rich and full.

Indeed, the most serious criticism to





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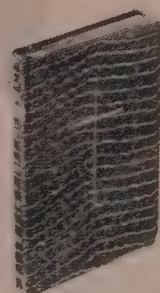
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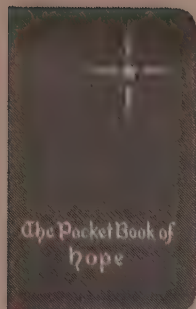
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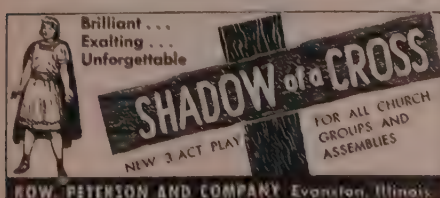
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made of the work is that in the comparative sections the organization of the material is none too clear, and the reader tends to bog down and even to lose interest at times under the impression of repetition and a kind of beautiful monotony.

A final chapter "Conclusion" points up some of the principal parallels and contrasts which the author has developed. The argument comes to rest in a notable and proper emphasis on the God-man as "Agape itself" and on the corollary of the worth and supernatural vocation of the individual.

Throughout the book Fr. D'Arcy puts weight on the fact that Communism is both a philosophy and a faith, and that the real struggle of our time is ideological, spiritual, and — one might say — existential. In this connection, while hesitant about calling Communism a religion, he sees it as a "rival faith" over against Christianity and says that "Marx meant his view to be the complete answer to life and its problems, to be a philosophy which was complete in its truth and a fulcrum to change the world" (p. 28).

CHARLES W. LOWRY

## In Vivid Manner

**MR. BARUCH.** By Margaret L. Coit.  
Illustrated with photographs. Houghton Mifflin. Pp. xiv, 784. \$6.95.

**B**ernard M. Baruch is an American institution that has survived many Presidents and their administrations. This strange mixture of hard headed, driving businessman and world statesman, is made much clearer in Margaret Coit's *Mr. Baruch*.

Although Mr. Baruch made available many papers to Miss Coit, it has been clearly stated that he is not responsible for what she writes or thinks. Regardless of how he now feels about this frank young lady, Mr. Baruch would probably admit that her book is full of things he never discusses. Anyone who wishes to know more about this interesting man, should read both Baruch's own story, *Memoirs of Bernard M. Baruch*, and then the hard hitting "other side point of view" by Miss Coit.

The full story of individual men who do not hold elective office but who exercise more power than many who are elected is often not told until they are dead. In the case of Mr. Baruch, much is available now.

This book is part of current American history, from Soviet Russia and its scientific advances to progress being made by Negroes, the white people notwithstanding. Baruch has views on these and most other matters. The very human aspects of Baruch, who sits on park benches and watches his pennies as if they were gold, yet who haved the job of one NBC an-

nouncer when he was ready to be fired — all these come out in vivid manner in this report of Mr. Baruch.

FREDERICK H. SONTAG

## A Complicated Story

**BILLY GRAHAM AND THE NEW YORK CRUSADE.** By George Burnham and Lee Fisher. Zondervan. Pp. 192. \$2.50.

**B**illy Graham and his troupe of aides will be in many American cities in the next few years. In nearly every city and small village where Episcopalians live and *THE LIVING CHURCH* is read, Billy Graham comes weekly into the home through radio and sometimes TV. As, in the period ahead, many Episcopalians will have to decide whether to coöperate with his efforts, oppose him, or just stand by on the sidelines and let his work go on, they will wish to read *Billy Graham and his New York Crusade* as the house organ version of what went on. This book is written by two strong Graham supporters, both George Burnham and Lee Fisher being on his payroll. This official account of the famous New York City visit will be useful in helping cause local Episcopal Church leaders to ask questions when the Graham troupe arrives in their area.

Most New York reporters were very kind to Billy Graham when he was there. They felt his work might do some good; they could see it do little harm.

On page 69, for example, the author boast how the *New York Times* carried the full text of Billy Graham's opening sermon at Madison Square Garden. But those of us who covered the event know he never gave it, and the *Times* was both angry and disappointed in having been used in this way through advance text handouts. From that day till the crusade ended, careful *New York Times* had its own reporter covering Graham, and did not again take chances with handouts.

On p. 86 the Garden ceremonies were called the first telecasts of actual religious services. This is not so, as any careful watcher of TV work knows.

One of the saddest and most frightening sections of the book begins on p. 163, containing, for example, the threat against those who oppose Billy Graham. This book will join the others in making little clearer the complicated story of Billy Graham. FREDERICK H. SONTAG

## Freedom from Bondage

**THE LETTER AND THE SPIRIT.** By R. M. Grant. Macmillan. Pp. viii, 163. \$3.50.

**R.** M. GRANT'S *The Letter and the Spirit* is a work for the scholar. It is an analysis of the interpretation of scripture and poems by the method of allegorization or otherwise, among the Greeks and

The Living Church



among the Jews, and in circles in which the two traditions were blended; especially among the first Christian exegetes. It has a specially valuable analysis of the work of Clement of Alexandria and Origen.

Dr. Grant has blazed the trail already in his earlier book *The Bible in the Church* and in smaller studies. These works are indispensable to the serious scholar. The critical analysis of Dr. Grant, as the title of the book suggests, is balanced by an appreciation of the value of poetry and mysticism in setting free the mind from the bondage of literal interpretation.

In the mind of this reviewer, this sensitiveness to the values of the material Dr. Grant is working in is the supreme value of *The Letter and the Spirit*. The reviewer questions, however, whether justice has been done to this factor in the chapter which deals with the Gospels and St. Paul, where the critical and analytical method appears to have been allowed to prevail.

PHILIP CARRINGTON,  
Archbishop of Quebec

## In Generic Fashion

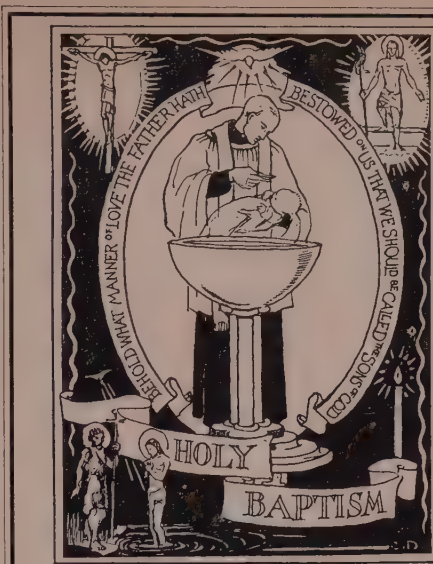
**THE DOCTRINE OF THE TRINITY.** By Cyril C. Richardson. Abingdon Press. Pp. 159. \$3.

In *The Doctrine of the Trinity*, by Cyril C. Richardson, a rationalistic criticism is made of the doctrine of the Trinity. The author contends that distinctions must be made within the Godhead, but he denies that such distinctions can be best described in Trinitarian terms. The traditional names of "Father," "Son," and "Spirit" are held to be ambiguous both in their relations to each other and in relation to the distinctions which they should intend within the being of God.

Prof. Richardson argues against the doctrine of the Trinity primarily in a generic fashion. Temporally early confusions in the characters of the three Persons are the evidence he offers in proof of formal confusions within the doctrine as fully developed. His rationalistic approach to the subject is evident in his denial that the "threeness" can be a revealed doctrine because there is no rational necessity or proof which forces us to admit that the distinctions in God must be three rather than two, seven, or infinite in number.

The author's criticisms of historical statements all assume that the theologians in question were rationally arguing to (trying to "devise") a Trinity instead of explicating and trying to give ex post facto analogies of an historical revelation. For him, one cannot regard "the mystery of the Trinity as revealed. . ."

Prof. Richardson is not against distinctions in the Godhead: in fact, he maintains that contradictory attributions must



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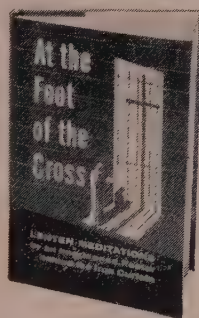
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be made within the being of God. In this regard, the Trinitarian thought which he criticizes is more rationalistic than he is; for traditional Trinitarian thought never allowed its statements about God to be contradictory in nature. The doctrine of the Trinity never implies or states that contradictions exist *within* God. By allowing that the Trinity has only the status of a *negative possibility* in relation to our knowledge, it is also never rightly maintained by traditional thought that any aspect of the Trinity can be *proved* by us.

ARTHUR A. VOGEL

## With Deeper Awareness

**ON THE PHILOSOPHY OF HISTORY.** By Jacques Maritain. Edited by Joseph W. Evans. Scribners. Pp. xi, 180. \$3.50.

These limpid, deeply Christian reflections on the meaning of history are a parallel to Reinhold Niebuhr's *The Self and the Dramas of History*. I do not think it would make much sense to say that one is by a Catholic and the other by a Protestant; the difference is rather that Maritain is an intellectual and a contemplative, Niebuhr an anthropologist and a prophet. Surely either of them could have written:

"The state of pure nature never existed — it is a mere possibility; and the state of fallen nature and the state of re-

deemed nature are to be distinguished, but they are not in succession — because God never abandoned fallen nature to itself" (p. 79).

But only Maritain could say that whatever civilized men picture to themselves "is in fact bathed in intelligence, and in intelligence which is free, which has the upper hand over imagination" (p. 99).

J. Maritain in *On the Philosophy of History* has quite a lot to say about the various types of laws or of formulas that operate in history — chapters which would require to be greatly expanded in order to be fully persuasive. I should particularly like to see more from his pen on what he calls "the law of mutual forgiveness" or "the part normally to be played in temporal and political matters themselves by laws which deal directly with spiritual life." This might throw light on his rather amazing admiration for Mahatma Gandhi as a prophet and not merely Christian-political figure.

But no one can come away from this slim but precious volume without a deeper awareness of the problems of the human story, and a heightened consciousness of that Mystery whom we call God.

THOMAS S. K. SCOTT-CRAIG

## No Side-Stepping

**MEDITATIONS ON THE NICENE CREED.** By Ileana, Princess of Romania. Fore-

word by Rt. Rev. Lauriston Scaife, Bishop of Western New York. Morehouse-Gorham. Pp. 144. \$1.85.

As its title suggests, *Meditations on the Nicene Creed*, by Ileana, Princess of Romania (a communicant of the Romanian Orthodox Church), consists of a series of short meditative essays on the articles of the Faith, presented as 15 in all.

This is an excellent little book that may be fruitfully used as a basis for meditation or simply for spiritual reading. Princess Ileana takes us in simple phrases and non-technical language to the heart of Christianity: no sidetracks, no side-stepping of the truth. The Western Christian reader will be impressed by a treatment which displays the oneness of the Faith as preserved by the East and West alike, and at the same time his own understanding will be enriched by insights provided by a Catholic tradition other than his own.

The question of the *Filioque* ("... Who proceedeth from the Father and the Son") could have been given better treatment. Despite the acrimonious controversy which has taken place in the past over this clause which found its way into the Western text of the Creed, it is doubtful if there is any essential difference between the teachings of the East and of the West.

# PARISH OFFERINGS FOR THEOLOGICAL EDUCATION, 1957

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regarding the relationship of the Holy Spirit to the Father and the Son.

HAMILTON HESS

## An Increasing Circle

**LOVE'S FULFILLMENT.** An Anthology from the Writings of **Father Andrew.** Edited by **Kathleen E. Burne.** With an Introduction by Bishop **Lumsden Barkway, D.D.** London: Mowbrays. New York: Morehouse-Gorham. Pp. 112. \$3.15.

**L**OVE'S FULFILLMENT will make lovers of the prose and poetry of Father Andrew, and of the man himself, very happy indeed. Those who do not yet know him, to whom this book will come, will tend to be won to the increasing circle of his admirers.

After an illuminative and all too brief introduction, a table of contents gives the source of each extract of prose and poetry. This table also specifies the groups of subjects: the Godhead, the Word Made Flesh, the Church, the Body of Christ, Prayer, Relationships, Problems, and the Spiritual Pilgrimage. Each division and some of the subdivisions begin with one or more poems.

To this reviewer the author is best and most effective in his dealing with the subjects of prayer and the spiritual pilgrimage — though everywhere there is real help and inspiration. Especially appealing among the poems are: "Love's Argument," "Urbs Beata," "The Sea Gull," and "The Walk to Mass."

*Love's Fulfillment* will attract those who want to read and digest spiritual subjects by paragraphs, and who like poetry mingled with the prose. It is a book for a daily companion with spiritual reading as a basis for meditation; a book also for the parochial clergy with suggestions for sermon material on every page.

M. DE P. MAYNARD

## Commitment to Justice

**WHY I AM A JEW.** By **David de Sola Pool.** Thomas Nelson. Pp. xi, 207. \$2.75.

**T**he Rabbi of Shearith Israel Synagogue in New York City has written a deeply moving book. In simple language, glowing with love for his God and his people, he tells us of Jewish history, Jewish customs, and religious practices as they have developed over the centuries and as they have survived the fires of persecution.

David de Sola Pool's *Why I Am a Jew* is a book for Gentiles as well as Jews. Gentile Christians can learn about the convictions and the daily life of orthodox Jewry. In this connection they will find the glossary particularly helpful. They will be impressed by the insistence on

*Continued on page 32*



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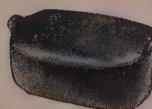
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## LETTERS

*LIVING CHURCH* readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

### Movies

I very much resent movie reviews in *The Living Church*. I can pick up any paper, from *Time* to the free magazine given by the grocery store, and read movie reviews. They are as out of place in your publication as a love torn column in the telephone book. . . .

Please, don't lower your sights. Keep them high. The Episcopal Church needs your magazine now. . . .

MRS. THOMAS B. MEADE

Hawthorne, Calif.

Why print such articles as the Rev. Malcolm Boyd's review of the movie *Peyton Place*? If the movie is as nasty as I have heard the book is, our Lord would not consider it "better than average entertainment."

LEONA HORTON

Ossining, N. Y.

(Mrs. Edward J.)

### Group Dynamics

The Rev. John E. Skinner [L. C., February 2] writing on Group Dynamics, missed the whole point completely. I expect he never went to a Group Life Lab.

A Group Life Lab has nothing to do with group conformity. A Group Life Lab makes clear the part that the unconscious element in group life plays in a parish, in a diocese, etc., by bringing that unconscious to the surface. A Group Life Lab is an efficient form of group psychoanalysis. The revelation thus accomplished can be devastating, and some break under the discoveries, because they, also, see their own unconscious, and the spectacle is not pleasant. In fact, there should be more careful screening for Group Life Labs, since the medicine taken, to change the metaphor, is often upsetting. Actually, the bishops could readily learn of instability among postulants by requiring their attendance at a Group Life Lab. And all priests, and bishops, can see themselves, in relation to their own id, and the impulses of groups.

A Group Life Lab . . . is an enlightening and toughening process for those who can take it. . . .

(Rev.) FRANCIS BLOODGOOD

Associate Rector, Trinity Church

Tulsa, Okla.

Mr. Skinner . . . fears that group dynamics is a new threat on the part of the group to dominate the individual.

But the real question is how we handle this. Do we handle it by retiring from the group? We could refuse to face the dangers inherent in group relations, thereby never testing our personalities, and become merely sterile, fear-ridden people. That is, people constantly afraid of losing individuality, helplessly insecure before the onslaughts of the world.

Or we can face the temptations of the world, the flesh, and the devil, and trust in the Holy Spirit to grant us power to override the dictates of the group, and in the context of group dynamics to give us our real personalities now strengthened by conflict.

The central issue then is whether we find our personalities and retain our individuality by avoiding those situations in which our individuality is tested, or whether we face those situations squarely, trusting in our Lord to lead us through to new individuality. . . .

(Rev.) J. C. MICHAEL ALLEN

Assistant Minister

Grace Church

New York, N. Y.

The problems Prof. Skinner considers are being raised continually in the Church and Group Life laboratories. We know we have only just scratched the surface in this business. Many questions keep confronting us.

The Church needs the help of trained minds such as his to put the labs under the closest scrutiny. It would be most helpful if more like himself would attend a laboratory so the Church could benefit from conclusion based on experience. We could assist with scholarship aid, if necessary.)

(Rev.) GEORGE L. PFABOD

Associate Secretary

Laboratory Program

National Council

Greenwich, Conn.

For years I — and I believe many other laymen — have been bored and irritated by group dynamics. I particularly detest the "buzz session" . . .

This is not to say that Parish Life Conferences are not without great value. Christians gather for meditation, prayer, sharing of faith, and just plain good fellowship; they are bound to be strengthened and healed. In this manifestation of the Holy Spirit I feel group dynamics is an intrusion and nuisance.

WALTER TIMM

West Lafayette, Ind.

Hurrah! Hurrah! Hurrah! for Prof. Skinner who has brought light to shine upon darkness, and *THE LIVING CHURCH* for willingness to dethrone the Golden Calf.

(Rev.) JOHN M. SCOTT

Vicar, All Saints Church

South Charleston, W. Va.

May I say Amen.

(Rev.) H. D. GASS

Church of St. John, the Baptist

Sanbornville, N. H.

### "Rt. Rev." Streets

Apropos of your mention [L. C., February 2] of "Right Reverend streets," it probably will interest you that Anniston, Ala., a town of about 35,000, has three such streets: Quintard, Leighton, and Wilmer. These date back to the founding of the city, about 1885.

(Rev.) EARL RAY HARRIS

Rector, Church of St. Michael

and All Angels

Anniston, Ala.

### New York Confirmations

Just for the record, may I point out through your columns a statistical error: page fourteen of the 1958 *Episcopal Church Annual*. The number of confirmations and receptions for the diocese of New York should read 3,916 instead of 2,925 as printed.

Rt. Rev.) HORACE W. B. DONEGAN

Bishop of New York

New York, N. Y.



# sorts and conditions

**I**F CASE you didn't know it, you can now buy an electrical brain for only \$10 or so. Michael pointed this out to me on the pages of *Scientific American*, an advertisement for "brainiac." You can play Tic Tac Toe against it, and stand a good chance of losing unless you are pretty sharp on Tic Tac Toe strategy. The brain will also, Mike pointed out, do your homework for you in arithmetic.

**MECHANICAL BRAINS** are good at arithmetic, but they have limitations of an inescapable and interesting kind. One kind of machine works on a binary number system, which may also be called a yes-and-no system. That is, each functioning part has two possible positions, on and off. It can count, add, or subtract, or choose a color, or discriminate between sounds on a yes-or-no basis. The first component chooses between zero and one, the second between these two numbers on the one side and two on the other, the third adds the possibility of three, and so on up.

**SUCH A** device is positive in its action, but for every choice that must be made another component has to be added. If you get a problem that requires more places in the answer than the machine is built for, the machine is accurate only to "so many places."

**WHETHER** this makes any practical difference or not depends on the significance of the place beyond which the machine cannot go. Once a man is urging his friend to take a chance and jump onto the ferry as it was moving away from the pier. "Jump, Johnny, jump," he shouted. "You can make it in two jumps." Being almost able to make it in one jump didn't answer the problem.

**THE OTHER** kind of thinking machine works on a different principle. A series of revolving disks is fixed up in such a way that a large change in the position of one works a smaller change in the position of the next. Our gas meter works on a similar principle, so that as one disk spins the next one counts the number of complete rotations made by the first, and so on up. This can get to far larger numbers of possible choices than the best kind of machine, not only in the direction of the infinitely large, but also in the direction of the infinitely small — the fractions of a revolution of the fastest-spinning disk.

**UT** the built-in limitations of this

kind of machine are so much more serious that the yes-no machine is the kind that is ordinarily used for involved calculations. The disks can lose track of each other's movements, and the one that counts the last partial revolution may be hard to read. The gas company just ignores the reading on the fastest-spinning dial.

**THESE TWO** different principles of classifying and arranging facts (or ideas) operate, the one on the principle of discontinuity, the other on the principle of continuity. Give the first machine a series of choices, and it will make them faithfully up to a point. Give the second machine a similar series, and it won't record any of them perfectly faithfully, but it will make in-between judgments, and as long as someone or something is there to count the number of revolutions of the slowest moving disk, the machine will never be given a problem that is too big for it.

**WHEN** the philosophers and experimenters are able to tell us which way the universe is built — whether it is made up of entirely separate things each discontinuous from the next, or is a set of continuous motions in a continuous medium — then we'll know which machine is fundamentally built the same way the universe is. Nothing continuous can be accurately dealt with as a set of discontinuous parts. No two discontinuous things can be accurately described as forming a continuum together.

**FOR INSTANCE**, those who say that miracles can't happen are applying a concept of continuity to human situations which may not accord with the facts of human life.

**MIKE'S MOTHER** thinks "brainiac" is a good name for the machine and for the discussions Mike and I have about getting one and trying to teach it to run the electric train. "You know what 'brainiac' sounds like to me?" she says.

**WE DON'T** ask her what word she is thinking of.

PETER DAY.

One pound of learning requires 10 pounds of common sense to apply it.  
*Calvary Church Times*  
Conshohocken, Pa.



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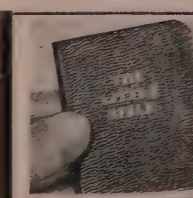
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## INFORMATION ON SCHOOLS

The Living Church will gladly furnish information about Church schools, seminaries and colleges.

Write to:

THE LIVING CHURCH  
Advertising Department  
409 E. Michigan Street  
Milwaukee 2, Wisconsin

# BOOKS

Continued from page 29

corporate and individual responsibility of Jews for their neighbors, because God is holy. They will be reminded that they share with the Jews the rich spiritual heritage of the Old Testament, without which indeed the Christian Gospel cannot be understood. They can learn again that this heritage does not tolerate a view of religion concerned chiefly with personal salvation, but that obedience to the divine teaching results in a commitment to justice, both social and personal, so that life can be offered to God who has created it.

Dr. Pool minimizes the importance of doctrinal formularies in Judaism. It is not surprising then that the Christian reader will be less than satisfied with the treatment of the nature of God, which raises more problems than it solves; or the nature of man in relation to faith and grace. At the same time a careful study will illuminate for readers without much knowledge of biblical theology the problems which St. Paul discusses in his letters, especially in the Epistle to the Romans.

Rabbi Pool's discussion of the place of the Messiah reminds us that we who have received the fullness of faith must witness to the Christ, so that God's chosen people may be gathered in to show within the Church that religion and life are one.

R. B. GUTMANN

### In Brief

**THE TREASURY OF DEVOTION.** A Manual of Prayer. Compiled by a priest and edited by the Rev. T. T. Carter. New Edition. Revised by Dom Robert Petitpierre, Monk of Nashdom Abbey. Longmans. Pp. x, 205. \$2. A new edition of an old stand-by, first published 1869, now revised for first time. Definitely Catholic in teaching. Revised edition ("designed as a manual for the use of Christians who wish to pray regularly every day, apart from Church services") omits some of original material (e.g., section on meditation) now more readily accessible elsewhere, adds other. Much of the "sugary" stuff still remains, but is balanced by stronger forms (e.g., "Advent Responsary," p. 132). Text of Eucharist from English Book of Common Prayer given, with American Prayer of Consecration included.

**THE PRIVATE PRAYERS OF LANCELOT ANDREWES.** Edited by Hugh Martin. London: SCM Press. Pp. 125. Available to members of Episcopal Book Club, Nevada, Mo., at \$2.38 postpaid. Another edition of a devotional classic. Follows J. H. Newman's translation (very slightly edited) for Part I and I. M. Neale's for Part II. Contains brief biographical sketch. 1958 Spring Embertide Selection, Episcopal Book Club.

# SCHOOLS

NURSING

## PRESBYTERIAN- ST. LUKE'S HOSPITAL

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# PEOPLE and places

## Appointments Accepted

The Rev. John Ashby, vicar of St. John's Church, Durant, Okla., is now also in charge of St. Peter's Church, Coalgate.

The Rev. Peter N. A. Barker, formerly rector of St. Luke's Church, Grants Pass, Ore., and vicar of St. Matthias' Mission, Cave Junction, is now rector of St. John's Church, Stockton, Calif.

The Rev. Howard O. Bingley, formerly vicar of the Chapel of the Incarnation, New York, is now rector of St. Andrew's Church, Brewster, N. Y. Address: 24 Prospect St.

The Rev. John S. Dilley, formerly assistant at Christ Church, St. Paul, Minn., is now rector of St. Luke's Church, Marietta, Ohio.

The Rev. George P. Donnelly, formerly rector of St. Barnabas' Parish, Springfield, Mass., is now on the staff of St. Bartholomew's Church, Ten Hills, Baltimore, Md. Address: 4711 Edmondson Ave., Baltimore 29.

The Rev. Donald F. Etherton, formerly vicar of the Chapel of the Ascension and Prince of Peace, Rockdale, Baltimore, Md., is now vicar of the Chapel of the Ascension, Middle River, Md. Address: 228 Kingston Rd., Baltimore 20.

The Rev. William D. Faughnan, formerly vicar of the Chapel of the Ascension, Middle River, Md., is now chaplain at the Illinois Institute of Technology, Chicago.

The Rev. Charles Jarvis Harriman, retired priest of the diocese of Connecticut, is now locum tenens rector of Grace Church, Muskogee, Okla.

The Rev. Albert Huntington Hatch, formerly vicar of Christ Church, St. Marys, Ga., and St. Mark's, Woodbine, will take charge of the Church of the Holy Apostles, Savannah, Ga., on March 1. Address: 424 Forty-Fifth St. E.

The Rev. John A. Pedlar, formerly rector of Trinity Church, Birmingham, Ala., is now vicar of the new Church of the Epiphany, Oklahoma City, Okla., and St. Mary's, Edmond.

The Rev. Robert M. Shaw, formerly rector of St. George's Parish, Nashville, Tenn., will become dean of St. Paul's Cathedral, Buffalo, early in April.

The Rev. Mr. Shaw is a former Navy chaplain and a colonel and regional chaplain in the Civil Air Patrol.

The Rev. St. Julian A. Simpkins, formerly rector of Emmanuel Church, Memphis, Tenn., is now rector of St. Andrew's Church, Cincinnati.

The Rev. John P. Talmage, formerly curate at Gethsemane Church, Minneapolis, will become rector of Holy Innocents' Church, Nashotah, Wis., after Easter.

The Rev. O'Kelley Whitaker, formerly rector of St. Andrew's Church, Charlotte, N. C., is now rector of St. Luke's Church, Salisbury, N. C. Address: 211 N. Church St.

The Rev. Paul E. Whiteside, who formerly served St. Mary's Church, Mitchell, S. D., is now rector of Ascension Church, St. Paul, Minn.

The Rev. Donald R. Woodward, formerly rector of St. Paul's Church, Burlington, Vt., is now dean and rector of Grace and Holy Trinity Cathedral, Kansas City, Mo. Dean Woodward served in many departments of the diocese of Vermont and represented the diocese at General Convention and Synod.

In his sermon at the service of installation of Dean Woodward, Bishop Welles of West Missouri said that he envisioned a great role for the cathedral in the future since it is strategically located in relation to the proposed system of expressways in the downtown area.

## Ordinations

### Priests

Arizona — By Bishop Kinsolving: The Rev. Reginald D. Rodriguez, on December 23; in charge, St. Thomas', Clarkdale. The Rev. Daniel J. Gerard, on December 29, curate, St. Barnabas'-on-the-Desert, Scottsdale.



Newly ordained Loring blesses his mother.

Massachusetts — By Bishop Loring of Maine, acting for the Bishop of Massachusetts: The Rev. Richard Tuttle Loring, Jr., on January 25; junior curate, All Saints', Dorchester, Mass.

New York — By Bishop Donegan, on December 21: The Rev. John William Wells, in charge, St. David's, Bronx; the Rev. Lloyd Hirotsada Uyeke, assistant, Christ Church, Poughkeepsie; the Rev. William Robert Jones, assistant, St. Andrew's, Yonkers; the Rev. Newton C. Spitz, assistant, Holy Trinity Church, Manhattan; the Rev. George Moulton Davis, Jr., assistant, Trinity Church, New Rochelle; the Rev. Richard Corney, Tutor, GTS; the Rev. Jay Cooke Allen, assistant, Grace Church, Manhattan; the Rev. Paul D. Edwards, assistant, St. John's, Yonkers; and the Rev. Carleton Schaller, Jr., assistant, St. George's, Manhattan.

## CLASSIFIED

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### CHURCH FURNISHINGS

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### CORRESPONDENCE WANTED

WORKING ON BOOK. Desire correspondence with persons having letters, anecdotes, etc., or knowing Fr. John Rathbone Oliver. Reply: Rev. Harris Mooney, 310 West Central Blvd., Kewanee, Illinois.

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RELIGIOUS EASTER CARDS. 14 Choice Folders \$1.50; 15 Special Value Cards \$1.00. The Grace Dieu Press, St. Clare's Convent, Mount Sinai, L. I., N. Y.

PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. St. Philip's Society, West Stockbridge, Mass.

### LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

JUST ARRIVING from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### MEMORIAL WINDOWS

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### POSITIONS OFFERED

INQUIRIES are invited concerning the position of Verger-Sexton at the Cathedral in Spokane, Washington, which will become vacant this spring. This is an excellent opportunity. Write: The Very Rev. Richard Coombs, Dean; 127 East 12th Avenue; Spokane 3, Washington.

PRIEST for rural work in New York State. Adequate salary. Catholic tradition. 35-45 years of age. Give personal history and references in initial response. Reply Box C-493, The Living Church, Milwaukee 2, Wis.

PRIEST for work in urban parish near New York City; changing community, inter-racial congregation. Reply Box A-494, The Living Church, Milwaukee 2, Wis.

RECTOR wanted for small western parish. Lover of youth and healing ministry. Reply Box S-496, The Living Church, Milwaukee 2, Wis.

CHAPLAIN for large county prison; forward looking city home for aged; and outstanding eye hospital. Opportunity to work with resources of a multiple service church agency with other chaplains. Good salary, housing, and car allowances. Opportunities for further training are available if necessary. Philadelphia Protestant Episcopal City Mission, 225 South Third Street, Philadelphia 6, Pa.

### POSITIONS WANTED

PRIEST, married, no children, experienced rector and curate, wishes team-work position in parish, school, or institution. Write Box C-495, The Living Church, Milwaukee 2, Wis.

### RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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THE LIVING CHURCH



**Oklahoma**—By Bishop Powell: The Rev. Walter Campbell, on December 20; rector, St. Luke's, Chickasha.

**Pennsylvania** — By Bishop Hart, on December 7: The Rev. James W. Bottoms, in charge, St. James', Hestonville, Philadelphia; the Rev. Archibald E. Chinn, vicar, St. Stephen's, Bridesburg, Philadelphia; the Rev. Richard J. Herschel, vicar, St. Luke's, Chester, Pa.; the Rev. Robert Werner Hill, curate, Church of Annunciation and St. Christopher, Philadelphia; and John C. Kolb, curate, St. Paul's, Chestnut Hill, Philadelphia.

By Bishop Hart, on December 21: The Rev. Robert C. S. Deacon, curate, Trinity Church, Swarthmore, Pa.; and the Rev. Robert B. Hibbs.

**San Joaquin** — By Bishop Walters: The Rev. Ralph William Jeffs, on January 11; curate, St. Paul's, Bakersfield, Calif.

**Southern Ohio** — By Bishop Hobson: The Rev. Emmet C. Smith, on January 12; curate, St. Thomas' Church, Terrace Park, Ohio.

**Spokane** — By Bishop Hubbard: The Rev. Harold D. Fleharty, on January 18; vicar, St. Mark's, Moscow, Idaho, and Holy Trinity, Palouse, Wash.; address, 612 Elm St., Moscow, Idaho.

#### Deacons

**Maryland** — By Bishop Powell: Harold Jackson Wilson, on January 11; assistant, St. Mark's Parish, Frederick and Washington Counties; address, Box 1, Brunswick, Md.

**Pennsylvania** — By Bishop Hart, on December 7: Earl Raymond Baulnitz, faculty, Valley Forge Military Academy, Wayne, Pa.; and Norman S. Kerr, curate, St. David's, Radnor.

By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania, on January 11: Norman Dean Evans, perpetual deacon at the Church of the Redeemer, Springfield, Pa.; Milton S. Leber, curate, All Saints', Torresdale, Philadelphia; and Edward H. Mansley.

#### Laymen

Miss Ruth Abdelnour, active member of St. John's Church, Cohoes, N. Y., who has been employed as a secretary and accounting clerk in Cohoes, will be stationed in Costa Rica as secretary to Bishop Richards of Central America. Her appointment was announced by the Overseas Department of the National Council.

Mr. William E. Dodd, General Electric executive, has given up his secular work to serve as of the beginning of this year in the newly-created post of administrative assistant to the bishops of Newark. He will relieve the bishops of many of the details that crowd their schedules. Mr. Dodd said:

"For a long time I have felt that full-time Christian service would bring our family unit closer to a full realization of life's meaning and God's purpose. Some months ago I discussed with

Bishop Washburn my desire to become a postulant for holy orders.

"However, our dear Lord has blessed me with the privilege of serving Him in this new position. Speaking for my family, as well as myself, we couldn't be happier nor feel more secure in the future."

Mr. Robert A. Moss, who has been serving as assistant headmaster at the Groton School, Groton, Mass., will become headmaster of St. Andrew's School, Middletown, Del., in June.

Mr. Moss is a member of the department of education of the diocese of Massachusetts and a vestryman at the Church of the Holy Spirit, Orleans, Mass. An ardent sportsman, he is commodore of a yacht club and chairman of a tennis club at Chatham, Cape Cod.

#### Living Church Correspondents

Miss Nanci A. Lyman, former managing editor of THE LIVING CHURCH, is now correspondent for the diocese of New York. Address: 254 W. Seventy-First St., Apt. 3B, New York 23.

## Deaths

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Merrill Otis Gruber, retired priest of the diocese of Milwaukee, died January 9.

Born at Huntsville, Ind., in 1886, Fr. Gruber was graduated from Harvard University in 1913, and Western Theological Seminary in 1921. He served parishes in Illinois and Wisconsin from 1921 until the time of his retirement in 1954.

Fr. Gruber was very active for short periods of time after his retirement in diocesan missions as a supply priest. In 1957, a resolution by the Executive Board of the diocese of Milwaukee commended him for his work in the mission field.

Fr. Gruber is survived by his half brother, Arthur Gruber.

Sister Mary Bede, C.S.M., died December 18, at St. Mary's Convent, Peekskill, N. Y.

Sister Mary Bede was born in Dutchess County, N. Y., in 1888. Her family moved shortly thereafter to Baltimore, where her father, the late William Tappan, conducted a school for boys. After graduation from Bryn Mawr College, and a few years of teaching, Sister Mary Bede returned to Baltimore and studied at Johns Hopkins, obtaining the Ph.D. in classical archaeology. She then served Vassar College for some time before coming to the Community of St. Mary. While in the Novitiate and during the first years of her

professed life she taught Latin at St. Mary's School, and served as academic head of the school. She then served a term as Novice Mistress, and one as Mother of the Eastern Province of the Sisterhood. After another short period of teaching at the School she again became Novice Mistress, and held that position until her last illness.

Sister Mary Bede is survived by two sisters and a brother.

The Rev. George S. McKinley, retired priest of the diocese of Pennsylvania, died January 7, at the age of 78, at Coatesville, Pa.

He was born in Ulster, Ireland, and was graduated by Philadelphia Divinity School in 1924. The Rev. Mr. McKinley served a number of missions and parishes in the diocese of Pennsylvania. At the time of his retirement in 1953, he was rector of St. John's Church, Compass, Pa., where he had served for 24 years.

He is survived by his wife, Mary Catherine, and a brother, Stewart, of North Ireland.

Elizabeth Fowler Wells died in Seattle, Washington, on December 31, at the age of 71.

Mrs. Wells, a long time resident of Seattle, was born in Sandusky, Ohio. As president of the Diocesan Altar Guild, her work was recognized throughout the Church, particularly in the 8th Province. Bishop Bayne of Olympia has stated, "Under Mrs. Wells' leadership the Altar Guild movement has taken amazing steps forward, particularly in the seed training centers she established in this diocese and in many other dioceses of our Church."

Mrs. Wells is survived by her son, Paul E. Wells.

The Rev. Dr. Walter F. Tunks, who retired from the ministry in 1954, died January 14, at West Palm Beach, Fla., at the age of 70.

Dr. Tunks was born in Adrian, Mich., the son of a blacksmith, and was a graduate of Bexley Hall Seminary, and Kenyon College. He was curate of St. Paul's Church, Cleveland, Ohio, from 1915 to 1917, rector of St. Paul's Church, Muskegon, Mich., from 1917 to 1930, and in 1930 he became rector of St. Paul's Church, Akron, Ohio, a cure he held until his retirement in 1954.

Dr. Tunks served as a deputy to General Convention seven times, and was president of the Standing Committee of the diocese of Ohio for many years. He was also a member of the board of Trustees of Kenyon College.

Survivors include his wife, Ferne Tunks, two daughters, and three grandchildren.

## GO TO CHURCH DURING LENT

### BIRMINGHAM, ALA.

ADVENT 20th St. at 6th Ave., North  
Rev. John C. Turner, D.D.; Rev. J. Keith M. Lee  
Sun 7:30, 11, 5; Wed 7:30, 11, 5; Daily 12:05-12:25

### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. C. Higgins, dean; Rev. W. Egbert, c  
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

### LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.  
Rev. Weston H. Gillett, r; Rev. Francis McNaul  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS OF ASSISI San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh  
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

### WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;  
C Sat 5-6:30

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga;  
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Donald C. Stuart  
Sun 7, 8, 9:15, 11, and Daily

*Continued on next page*

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# GO TO CHURCH DURING LENT

Continued from page 34

## PORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs  
HD 9; C Fri & Sat 4:30-5:30

## PHIALEAH, FLA.

**PIPHANY** 1125 W. Okeechobee Rd. (U.S. #27)  
Rev. George L. Gurney, r  
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ARASOTA, FLA.

**THE REDEEMER** Cor. Gulf Stream & McAnsh Square  
Sun: 7:30, 9, 11, 7; Wed, Thurs & HD 10; MP  
Daily 9; C Sat 7:30 & by appt

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Luron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick, r; Rev. Russell K. Nakata, c  
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdys:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9,  
P & B 5:30; Weekdays: H Eu 7, 10; also Wed  
7:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;  
st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-  
8:30 & by appt

## GLENCOE, ILL.

**ST. ELISABETH'S** 556 Vernon Avenue  
Sun HC 8, 10, MP 9:45; HC Tues thru Sat 9, ex  
Wed 7; HD 9; C Sat 4:30-5

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
313 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

**ST. GEORGE'S** 4600 St. Charles Ave.  
Rev. Wm. P. Richardson, Jr., r  
Sun 7:30, 9:15, 11; Wed & HD 9:30

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

**OLD ST. PAUL'S** Charles & Saratoga Sts.  
Rev. F. W. Kates, r; Rev. D. C. Streett  
Sun: HC 8, MP or HC 11, EP & Ser by Downtown  
rectors 4:30; Wkdys: HC 11 Tues & Thurs & HD;  
Wed 7:30; Noonday Preaching Mon thru Fri 12:20-  
2:50 by visiting preachers

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol);  
Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30;  
Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;  
Rev. R. T. Loring, Jr.  
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7  
Sat 9; EP 5:30; C Sat 5-6, 8-9, Sun 8:30

## ETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

**OLD MARINERS' CHURCH** Civic Center  
Rev. E. B. Usher, r; Rev. J. A. Pelham  
Sun 7:30, 8:30, 10; Daily 12:10; Thurs 8; HD 8

## KALAMAZOO, MICH.

**ST. LUKE'S** 247 W. Lovell Street  
Rev. Charles E. Bennison, r; Rev. Karl J. Bohmer, c;  
Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.  
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

## KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7,  
Thurs 10; C Sat 4:30-5:30 & by appt

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## GLEN COVE, L.I., N. Y.

**ST. PAUL'S** 28 Highland Rd.  
Rev. Lauriston Castleman, r  
Sun 8, 9:15, 11; Thurs & HD 10

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed & Fri 12:10; EP Daily 6. Church open daily  
for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass  
11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri  
12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30,  
7-8, Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);  
Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (IS) MP 11; EP Cho 4; Daily  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

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**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.  
Sun HC 8, 9:15 MP (1st & 3rd), HC (2nd & 4th),  
10:15 Children's Service, 11 HC (1st & 3rd), MP  
(2nd & 4th)

## SCARSDALE, N. Y.

**ST. JAMES THE LESS** Church Lane & Crane Rd.  
Rev. George F. Kempself, Jr.  
Sun HC 7:30, 8:30, MP 11; HC Tues & Fri 7;  
Wed & Thurs 9:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed,  
Fri 7; Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

## LYNCHBURG, VA.

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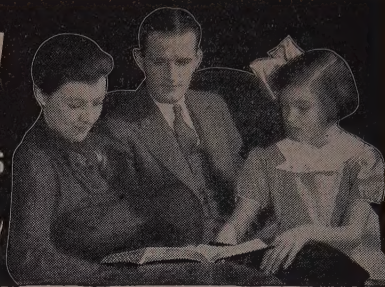
## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5



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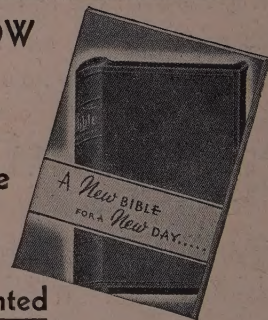
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